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THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

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There is great activity all over the world to further the ideals of freedom, of peace and of culture. It is not difficult to understand that these three great ideals are intertwined; there cannot be peace of the right kind when the citizens of a state are slaves or savages.

There are people who think that freedom is of primary value, who look upon peace as a distant goal and regard culture as means to further national ends. This causes great confusion, and it would be worth our while to consider the interrelationship of the ideals of culture, peace and freedom.

The present clash of ideologies—turning upon whether the state is for the citizen or the citizen is but a cog in the great machinery of the state—has to be resolved if the world is to free itself from the nightmare threat of another great war. For this, what order of importance shall we give to freedom, peace and culture, we who are lovers of our fellow men, who have no political bias, national or international, who neither consider Soviet Russia a republic of free men, nor look upon the Western nations as true democracies of men with peace in their own hearts?

We have to reorient our thinking; an individual revolution ought to take place in every educated mind. If a man has not real culture, he cannot be at peace with his fellow men; he cannot tolerate, far less appreciate, a point of view other than his own. It is, therefore, real culture enshrined in the soul of man, the real man, which will resolve the friction of conflicting ideologies.

True culture will reveal not only that the citizen must not be looked upon as a slave of the state but also that the state is properly a playground for the full development of its citizens. The citizen has, however, reciprocal obligations which culture will also reveal. The man of culture will not take his stand upon the all-importance of his rights but will acknowledge the duties of man as the citizen of the state.

Such culture cannot come out of

a view of life which is materialistic and mechanistic, maintaining that might is right. A man of real culture will recognize that humanity is one, diversified into groupings called nations, communities, races, and that culture alone will enable him and the group to which he belongs to live at peace with all other men and all other groups. Therefore, if war is to be banished and peace made permanent it cannot be by any other way than by a large number of people, especially among the leaders of the world, undergoing self-discipline and self-training to make themselves men of culture. Those leaders and their followers will then be able to adapt themselves to view-points different from theirs, because within those view-points they will find something of value to self-improvement.

Then only can liberty of the individual as a citizen come to birth. Therefore the triad of culture, peace and freedom ought to be properly understood, and it should be recognized that culture is the apex; from it alone can come peace for the many nations of the world and freedom for all men and citizens.

SHRAVAKA

A CONTRIBUTION TO CULTURE

The 152-page illustrated Report of the Indian Institute of Culture for 1951 presents not only an account of the many activities of that distinctive cultural institution in Basavangudi, Bangalore, but also a conspectus of the cultural scene throughout the world. Within the limits imposed by space considerations, it touches upon developments in many countries, striking the broad and tolerant note unhappily so rare in evaluations of cultural achievements on both sides of the ideological battle-line.

The public meetings of the Institute, of which the general lectures alone numbered 66 in 1951, subserved in many cases the better understanding between peoples which the Institute is working to build up. Its Cosmopolitan Home, seeking, as the name implies, to break down barriers of background, racial, religious or social, and its free public library have played an only less conspicuous part in furthering the Institute's aims.

Perhaps the most significant part of the Report is the section on "The Need for Great Ideas" (pp. 1-8), in which the evidence for the growing acceptance of the ideal of an International Culture is examined and found encouraging. Not only is more being written about books with a world outlook, but also there is an insistent call for great ideas—a most hopeful sign.

WHAT IS AN ABSTRACTION ?

[**Shri K. G. Mashruwala,** a trusted follower of Gandhiji and his successor in the editorship of *Harijan,* wrote his reflections, which we publish here, on a very interesting article based on *My Experiments with Truth* (the Autobiography of Gandhiji), which Lord Chorley contributed to *The Literary Guide and Rationalist Review* for February 1952, under the title: "Gandhi—A Seeker After Truth."—ED.]

The February issue of *The Literary Guide and Rationalist Review* contains a good critical review of Gandhiji's Autobiography by Lord Chorley. The reviewer is a Rationalist and finds it difficult to understand Gandhiji's conception of God and his faith in Him. Let me quote his own words :—

It is difficult to be more precise than to say that Gandhi believed in God. When one comes to ask oneself exactly what he understood by God, one finds oneself in even greater difficulties than one does with the average Christian or Theist. In the introduction to his book, indeed, he says that he has not yet found God but is seeking after him. A little earlier he says that Absolute Truth is God, though he agrees that "his manifestations are innumerable." Truth is an abstraction—and it is difficult to understand how God, in any accepted sense of the term, can just be such an abstraction. Yet it is clear from the rigorous, indeed ruthless, way in which Gandhi struggles in this volume to achieve the truth about himself that a worship of the Truth in this quite exceptional way can lead to remarkable results.

In an article written years after, Gandhi discussed whether God is a Force or a Person. His conclusion is not at all clear, but he admits that "the power we call God defies description." The truth of the matter is that Gandhi's intellectual equipment was not of the kind which wrestles successfully with such problems. As appears over and over again from his Autobiography, his genius was essentially that of the practical man, the organizer, the wielder of an iron will and determination.

Lord Chorley asks with surprise and tries to answer himself as follows :—

How, then, does this essentially practical man, this bold experimenter with truth, this shrewd politician, come to have such an intense, if vague, religious faith ? I think the answer is almost certainly that he derived it largely from his maternal upbringing, as has happened so frequently with religious leaders.

It seems to me that Lord Chorley's difficulty is commonly shared by all those, whether Theists or otherwise, who are accustomed to conceive of God in only one way, *viz.*, as some sort of mystical Being—even if formless—situate somewhere outside the Creation, and creating, breaking and remodelling it out of materials at His command somewhat like a potter making pots out of clay, and governing the universe somewhat like a ruler governing his kingdom. Indian

philosophy starts with the removal of this conception. God is to be conceived of both as the potter and the clay, the ruler and the governance; and His abode is in the pots themselves and inseparable from them. Until the mind becomes disabused of the former rudimentary conception of God, the Vedantic conception of Him might remain an enigma to Western philosophers of even Theistic persuasions. Atheism has its origin in the personified conception of God. When this conception fails to appeal to man's reason, he finds no basis for belief in God.

Lord Chorley says, "Truth is an abstraction—and it is difficult to understand how God...can just be such an abstraction?"

But what after all is an abstraction? Is it anything more than a *verbal* summing up of a *mental* isolation of the common principle in several concrete objects? We *speak* in "abstract" terms and make a *show of thinking* in the abstract, but are we ever able to make a really abstract conception? Whether we speak of truth, love, non-violence, beauty, cruelty or even red and blue and white, or of force and energy in the abstract, or of the specific forms of energy like light or electricity, we are never able to conceive any of them except in a distinct or hazy association with several objects through or in which those properties are made manifest. Let us take also such a mathematical symbol as π. It looks, and has to be worked upon, as if it were a definite numerical quantity. We know, however, that it is a fraction, the value of which cannot be exactly calculated; and yet it can be definitely represented by a pair of compasses.

Man has the capacity of speaking in abstract terms of matters which he can conceive of only through concrete examples; he has also the incapacity of not being able to speak in exact terms of matters which he knows in an exact manner. For instance, he can understand sweetness and yet can never define it in exact language.

When you say God is Truth, or God is Law, or God is Love, or the converse of any of these, while your speech is in abstract terms, really your mind has a distinct or hazy picture of concrete objects that represent your idea of Truth, Law, Love, etc. That God is spoken of in so many diverse manners means that the term God is really a grand verbal abstraction of abstractions of all types of concrete realities. It is a generalization of all generalizations. On account of man's inability to picture all the types at once, he chooses what appeals to him as the most important among them, and for his own immediate purposes confines the term God to that one type of abstraction only. Thus, one speaks of God as Love, another as Truth, a third, as Law, a fourth, as Bliss, and so on in infinite ways. Every one of these is a compartmental view of God; and when man is conscious of his compartmental vision, he says,

"the power we call God defies description."

Somehow the Hindu mind is used to moving from the abstract to the concrete and back without feeling embarrassed, and sees no difficulty in rationalizing its belief, or making a religious creed of its rationalized theory.

Hence Gandhi can, in the same breath, speak of God as an abstract idea and believe in Him as a real force. He can also personify Him, and can understand even those who give Him a definite shape in the form of a god.

Perhaps it is necessary to give a further hint. Truth, Love, Non-violence are usually conceived of as virtues, qualities, sentiments or properties of the mind comparable to properties like red, blue, sweet, bitter, etc., of ordinary substances. So when it is said that God is Truth, or Love, we are apt to think that God is the virtue of truthfulness or love. This is too meagre a conception of these words. The words do not represent certain virtues or attributes only, but the Force or Power of truth, etc.

Truth and Non-violence are as much types of Energy as Electricity and Magnetism, and must have their definite laws of action. These have not yet been fully investigated and applied in life, though unawares they have been made use of from times immemorial, even as levers were made use of before the laws of mechanics were discovered.

When Gandhiji speaks of his experiments with Truth he seeks to know how Truth acts as a Force in the universe. As a man possessed of reasoning and discrimination and as a man of action, he carefully considers how an absolutely truthful person should act under particular circumstances, and decides to do so regardless of the pain or pleasure that might accrue to himself. He then waits to see how the force of Truth works in the world.

Perhaps he may find that his judgment about the truthfulness of a particular action was wrong *ab initio*. In that case he is not ashamed to confess his mistake, and to make amends, if he has thereby caused harm to others. I believe that no Rationalist or scientist could adopt a better attitude in his investigations. His God is Truth; that is to say, in the language of scientists, he dedicated himself to research into the Force of Truth and made it his lifelong and sole occupation. If we examine the life of any great master or saint, we shall find that their devotion to God meant but the relentless pursuit of one or another of such forces as truth, non-violence, compassion, justice, the spirit of brotherhood, etc.

I hope that this will make the subject more clear, but I am not sure if I have succeeded.

K. G. MASHRUWALA

THE CRIME OF REARMAMENT

[It is a brave, timely and powerful warning which **Mr. George Godwin**, well-known social-minded and public-spirited British author, who is a frequent contributor to our pages, puts forward here.—ED.]

The argument current today in the Western democracies to justify the vast rearmament programmes now launched is summed up in the paradox that we arm in order to disarm. This may be taken to mean that only a show of great strength by the West will prevent the U. S. S. R. from launching the third World War when it deems the moment propitious. "We arm in order to disarm" has become one of those deadly dangerous catchwords which short-circuit thought and salve the dark forebodings of impending catastrophe which assail multitudes today.

Behind this argument in justification of the diversion of much-needed material and man power from useful creative work to the manufacture of the instruments of wholesale death, is the widespread belief in the wickedness of the Russians. In other words, our rearmament programme is the measure of our fear. Why, then, does the U.S.S.R. arm as we do, if not for the identical reason, namely, fear of an onslaught from the West ?

If this be accepted as the approximate truth, then it becomes apparent that the way to peace is by the removal of fear from the minds of men ; in the dissipation of suspicion and mistrust. How far we are from any such hope is made apparent by any casual reading of the Press. In America, fear of the U.S.S.R. now amounts to mass hysteria ; and if on our side it is hard to reconcile the obstructive policy of the Kremlin with a desire for peace, it must appear curious from the Russian standpoint to listen to America's call for world peace and brotherhood, along with the appearance in the American Press of considered articles on atomic war, related not to a hypothetical enemy, but to the U.S.S.R. by name.

The peoples of all countries committed to the production of atom bombs have been lulled into a false sense of moral justification by the argument, put forward by both politicians and scientists, that the atom bomb is not the main objective of fission research. The atom, duly split and harnessed, is not to be the instrument with which humanity is to commit *hara-kiri* but, on the contrary, the means of redemption from the curse of incessant toil and epidemic dearth. But this soothing syrup is less efficacious when it is attempted to justify the production, now proceeding in the United States, of a type of atomic bomb that can serve nothing but the purposes of destruction—the Hydrogen bomb, many times more horrible than the vile instrument from the devil's

cavern of modern science which perpetrated the first deed of genocide in the world against the people of Nagasaki and Hiroshima.

History, so far as we know, has no example of the accumulation of arms and armies as the successful instruments of peace. On the contrary, I think it is true to say that whenever nations have accumulated the armaments of war and have massed in large numbers men under arms, wars have ensued. When Darius wasted the wealth of his kingdom in order to invade Greece he did not talk of arming for defence. War as the end object of the policy of arms and warlike preparations was accepted.

Is it not strange that we, the children of the age of Technology, can so easily be persuaded to believe that we now fill the earth with diabolical machines of destruction, and call men from plough and workshop to learn the rudiments of war, in order that there may be peace on earth and good-will towards men?

There was a time, and that not so long ago, when citizens in most great cities of the world went armed. It was accepted as natural that a man should wear his sword upon the highway against the mischance of robbers. Today, no man goes so armed in any city of the modern world, yet how seldom is such arming found to have been necessary! Urban security has gone hand in hand with the disarming of the citizenry. Is it far-fetched to take that argument and use it in support of a policy of world disarmament? I do not think it is. What, perhaps, we have to ask ourselves today is this: Have we the courage to disarm, to be the first to take the concrete step towards an ultimately unarmed world? People without arms do not wage wars. This is a central truth which is obscured today, lost in the din of warlike talk, the clatter of warlike preparation.

The rearmament of the West should be suspect if for no other reason than that those who sponsor it and supply its dynamic, now find it necessary to cloak the reality of the end object, namely, aggressive war, as defence. We are making atom bombs, long-range, powerful jet bombers, guided rockets and many other forms of purely aggressive instruments of war, for our defence. That the layman finds hard to believe, and less and less are people reacting to this form of mental drugging.

The stock-piling of war material, proceeding today at a horrific rate throughout the greater part of the so-called civilized world, means inevitable and inescapable world disaster, not 50 years hence, but within the lifetime of millions now living.

For you cannot stock-pile armaments on a gigantic scale continuously. You cannot create vast reserves of war material against some future contingency of peril. You cannot compare, say, the accumulation of a gold reserve, with an atomic stockpile. For whereas gold, as an instrument of financial security, is a

constant, armaments become quickly obsolete. They must be used or they must be scrapped for something "better." Thus the temptation to release these terrible forces on mankind increases. It increases as the wealth locked up in armaments cripples each national economy; it increases with time, since long-supported tensions must finally be ended. The world bent on its present course of rearmament must come at last to the third World War. Thus, it is plain that all moves towards large-scale rearmament bring nearer the inevitable moment of disaster. Every scientific brain now bent on the production of instruments of destruction is so much lost potential for the reshaping of the world into a scientifically managed and commonly shared heritage of mankind.

This enlistment of scientific ability to the purposes of discovery and invention of lethal instruments is one of the tragedies of our age. No less tragic is the acceptance of this rôle by the scientific men themselves. Does science, then, occupy a moral vacuum? Do men engaged on inventing devices for germ warfare, fission horrors and deadly guided missiles capable of devastating whole communities never know the mood of revolt? It would seem not, for the few voices that have been raised by men of science against this prostitution of their brains, are pitiably few. They are regarded, moreover, as "cranks," in which class some will relegate the writer of this article. Well, maybe it is a limitation in one that one cannot imagine oneself into the mind and heart of the man who sallies forth from his home each day, leaving, maybe, wife and children, to contrive a bigger and better atom bomb, a faster and more deadly guided missile, a lighter and more accurate rifle.

Yet at some point in world history, if the 21st is not to be the last century of *Homo sapiens* on earth, men must turn from fratricidal competition. They must learn that there is only one enemy now: the fear of their brothers that lurks in the hearts of men. Let that be lifted and we go forward, at speeds undreamed of a mere century ago, to a world of permanent peace and ultimate plenty. If not...then the end may be foretold. A world war of horror more fantastic than anything that has gone before will overwhelm all. There will be no victor, no vanquished: but only a broken remnant of humanity.

Exaggeration? Hyperbole? Alarmist nonsense?

Consider the character of the arms now being made; and the treasure that is being poured out upon them, before dismissing this rough presentation of the case for disarmament as unworthy of honest consideration.

GEORGE GODWIN

THE STUDY OF LANGUAGES

SOME IMPLICATIONS OF THE NEW INDIAN APPROACH

[We welcome this frank statement by **Shri Shripad R. Tikekar**, well-known Indian journalist and one-time able Secretary of the Bombay Branch of the Royal Asiatic Society, of his views on the desirability of India's retaining the English language, instead of sacrificing, in misdirected patriotic zeal, the facility in the use of English which long acquaintance with it has bestowed. Many of India's most thoughtful statesmen and men of culture have sounded a warning from time to time against precipitancy in reducing the attention due to English in the schools of India and have insisted upon its importance for inter-provincial as well as international communication. Insufficient heed, we feel, has in some cases been paid to their words, and we are glad to have Shri Tikekar raise the issue so forcefully here. We will willingly open our correspondence columns to other communications on this important subject. It needs to be thoroughly threshed out before uninformed public opinion accepts decisions made without due consideration of all the factors involved.—ED.]

After becoming independent, we undertook experiments in many fields in the first flush of the new spirit. Those connected with the study of languages, with the official and the national languages in particular, are considered here. Some hasty decisions on the part of state governments and of universities are already causing uneasiness to many. Strong resentment against such decisions is being expressed through the columns of the newspapers. The object of this article is to examine critically the Constitutional provisions as to the official language and to focus attention on this vital question.

Part XVII of our Constitution contains provisions about our *official* language and about efforts to be made to replace English by Hindi. There are nine sections in all, 343 to 351, and their main substance is:—

(i) Hindi in Devanagari script is to be the official language;

(ii) For a period of 15 years English is to be used officially as before; and

(iii) Periodic enquiries are to be made as to the attainment by Hindi of the position marked out for it.

Hindi is to be so enriched as to be able to replace English within 15 years. Steps are to be taken to shorten the period if possible and restrictions may under certain conditions be imposed on the use of English for all or any official purposes of the Union.

The Eighth Schedule of the Constitution contains a list of 14 lan-

guages of the Indian Union, including Kashmiri, Sanskrit and Urdu. According to the Census Report (1931), there are less than a thousand persons who claim Sanskrit as their mother tongue while Urdu is mentioned not as a language but only as another way of writing. The reason why Kashmiri is included, though speakers of it are comparatively few in number, can be imagined: it is the peculiar kind of politics that is revolving round that country. What, however, is not clear is the reason why many other languages are left out of the Schedule. Sindhi with 4,006,000 speakers, Rajasthani with 13,898,000 and Bihari with 27,927,000 are excluded while Kashmiri with only 1,439,000 speakers finds a place of honour in the list.

The problem of languages and dialects in India is quite complicated and the estimates of the experts vary very much. Grierson in his *Linguistic Survey of India* estimated 179 languages and 544 dialects for the vast area included in India and Burma. The census of 1921 revealed only 188 languages and 49 dialects for the same regions. Of these about 130 belong to Tibetan and other adjoining groups and may conveniently be left out. For our purpose, we can safely say that in Independent India there are at least 50 languages and major dialects. As only 12 of these (leaving out Sanskrit and Urdu) are included in the English Schedule, one wonders what exactly was the criterion used by our representatives in the Constituent Assembly.

Apart from the official language, there was already a national language accepted as such long before we became free. It too is Hindi and is now being compulsorily taught in schools. Some of the Universities have decided to use Hindi as the medium for imparting higher education in colleges in the place of English. In Bombay English is taught only from the fourth year in secondary schools instead of from the first as before. It is against such decisions that strong resentment is being expressed. Must English be neglected because we are free ? Does our love for the national language mean hatred for English ? How do we distinguish between the official and the national languages ?

These are vital questions indeed and the way in which some of the state governments are neglecting the local language in order to show preference for the national official language, has been responsible for creating a lot of bad blood. Take the case of a cosmopolitan city like Bombay : here it is not possible for me to choose the medium of instruction for my child. If I say that I wish my child to be educated through English, the Educational Inspector objects. Unless he agrees to it, I cannot choose the medium of my liking. This primary right is taken away from the parent and is vested in the departmental head. Such an imposition causes unnecessary hardship.

It may seem paradoxical that the

government which insists on the child's being educated through its mother tongue in the primary stage, denies this same right to thousands and thousands of children. Although among the Fundamental Rights guaranteed by the Constitution, there is a specific assurance (Sec. 29 (1)), of the right of any section of the people to conserve its "distinct language, script or culture" it is now becoming increasingly difficult to be educated in the primary stage through Konkani.

Accepting, for the sake of argument, that preference had to be shown for the national language, when do we study the official language and how? Although the two are known by one and the same name, the content, the vocabulary and the grammar of both cannot be the same. The national language is intended to suit the common requirements of the common people gathering at railway stations, post offices and banks, bazaars, factories, eating houses and the like. The official language, on the other hand, has an altogether different function to perform. It has to satisfy the diverse and complicated requirements of communication between offices, in courts of law and in the legislatures. Without meaning any disrespect, we can say that the national language is for the bazaar, for short and formal business intercourse, while the official language has to be an elaborate and complex language of the law courts.

This fundamental difference between the official and the national languages does not seem to have been specifically noted by those who framed our Constitution. Nor does it seem to have been appreciated adequately by the protagonists of the movement in favour of the "*Rashtra Bhasha.*" A little consideration will make the distinction quite clear. Hindi as a national language was chosen because of its wonderful adaptability and its simplicity of expression and of grammar. Its vocabulary was influenced by the regional languages where it was used. Being mainly for spoken purposes, it was not subjected to the rigid rules of the orthodox grammarian. It is said that the grammar of Hindi (of the national type) can be written on a post card! Such simplicity is hard to beat. And this was the great merit that weighed with the national leaders fixing a common language for a vast country like ours. The national language as spoken by the people of Bombay, Calcutta, Delhi or Madras may not be exactly the same; yet it is understood easily; its variations are appreciated and excused.

If such were to be the merits of the official language also, what a mess we should be in! We know what is expected of the official language. The proverbial hair-splitting at the hands of clever and able lawyers in courts of law where questions of life and death hang on the accepted meanings of words and expressions, would be impossible with the national language. The

legislatures would cease to be legislatures if the simplified "*lingua Indica*" were to be thrust upon those participating in the debates. Their work naturally requires the use of many synonyms with accepted shades of meanings, a standard form of elaborate grammar and usage. Surely the Hindi of the national type cannot be the same as the official style.

Three terms used almost synonymously require to be explained before we carry the controversy further: Hindi, Hindustani, Urdu. With the development of the two-nation theory, the distinction between Hindi and Urdu became more and more clearly marked. Hindi was Urdu with Sanskritized vocabulary while Urdu was Hindi with Perso-Arabic expressions. The simple grammar for both, however, remained and still remains the same. Hindustani was the general name for the common language current in Hindustan (the northern half, as separate from the Peninsular Deccan) and its other names were Hindi and Urdu. Later Hindustani came to be known as the language used by "*saheb* folk" in talking with their servants and subordinates. At present it has yet another connotation. When orthodox Hindus insisted on Sanskrit and Muslims on Persian and Arabic expressions in their respective forms of that common language—call it by any name, Hindi, Hindustani or Urdu, an attempt was made to bridge the widening gulf by mechanical adjustments of the vocabulary. The resultant language was Hindustani (of the Wardha type).

In the early days of our National Movement it was thought that a common language for the whole of India would unite the people. The cry for a national language was therefore used and used very effectively as a weapon in the agitation against the British administration. The choice of Hindi (Hindustani or Urdu) as a national language was obvious because of its sheer simplicity. It was already spoken and understood by nearly half of the huge population of India. The acceptance of Hindi as a national language did not mean that it had any special merits over other languages other than the large number of its speakers and its simplicity. As a literary medium it had no extraordinary capacity.

Nor was Hindi literature as varied and developed, speaking comparatively, as that in Bengali, Tamil or Marathi. In the spread of literacy, in the matter of sale of books, in the circulation of newspapers, Hindi was not at all superior to other languages of India. On the contrary, its newspapers did not achieve the height of popularity, in spite of the superior number of its speakers, which was the lot of some of the Bengali and Marathi newspapers. Even today, if newspaper circulation is any guide to the popularity of a particular language in India, the pride of place unquestionably goes to English, with Bengali and Tamil next. One of

the most popular newspaper groups has an English and a Hindi daily published simultaneously: the circulation, however, of the papers is in the proportion of 3 to 1; *for every three copies of the English paper sold Hindi sells only one.*

Hindi being what it is, the Constitution provides for special efforts to be made to enrich it. Indirectly, this is an admission of the patent fact that Hindi, as it is, is not fit to be the official language of the Indian Union. If we have to make Hindi take the place of English in our public life, let us first see how English has become so rich and capable of such varied uses. How has English grown? Is it possible for us to develop Hindi on the same lines? After all, we judge all things by comparison and in this comparative study of Hindi and English no ill will is meant. There are special features of every language which it acquires during the period of its growth.

The growth of the English language is due to the pattern of life of the British people. English has been the language of a nation of shopkeepers wanting to sell their wares to and to buy raw materials from any people anywhere. A worldwide empire, on which it was said that the sun never set, apart from political and other considerations, provided that language a vast scope and an unlimited field for development. Long experience in running the administrative machinery in many parts of the world and controlling it from London, contributed a unique richness to the English language. The Parliamentary form of government and a highly organized judiciary with a continuous record of hundreds of years, setting a standard in democratic practice and uprightness throughout the world helped English, as nothing else did, in acquiring precision and exactitude. The "thundering" voice of British journalism served as the all-purpose mint for coining many new expressions. Reporting and writing about every topic under the sun (and the moon also) added to the wonderful capacity of that language. While the world as a whole suffered in many ways because of the two wars, at the end of each, the English language was richer than before. The art of printing and book-making, moreover, was introduced to the English-speaking people hundreds of years before it was known in India.

The position which English occupies today was not the result of any plan. No single person or organization can take the credit for having carved out the place of honour for the English language. It is as a result of the varied phases of life through which the British people passed during many centuries of their life that English has come to occupy the position it does. How can we make the same facilities available to Hindi? Has anyone the power to turn the wheel of time in the desired direction? The circumstances that favoured English cannot be asked to repeat their per-

formance for the benefit of Hindi so that it can be made fit to function as the official language. It is too much to expect that by any Divine or human effort, Hindi (or any language) can be made as rich and expressive as English is. In fact, languages have not so far grown anywhere according to plan. On the contrary, all efforts to direct the flow of a language through particular channels, ambitiously undertaken by nationalist leaders in Turkey, Persia, India, have been dismal failures. The simple fact regarding languages is that they refuse to be guided by any human plan. They must have their own course of development and growth.

Apart from these considerations about the content of an official language, some mechanical adaptations are necessary for its proper functioning. Easy facilities for typewriting, for typesetting on Monotype, Linotype, Intertype and teleprinter machines and for adaptation to the Morse code for telegraphic transmission—these are absolute "musts" for an official language, particularly because of the advanced state of political life we are in. If we had to start from the beginning on this huge venture of self-rule, Hindi or any language would have perhaps served the purpose. But we are today switching from English, like changing horses in midstream, and hence all the trouble.

The personal factor in the use of an official language in our case must be formidable. To be able to use the official language effectively, for speaking or for writing, we know from our experience, takes a long time and hard work. We have amongst us, not without such long and continuous training, some able persons whose mastery of English "would put most English speakers to shame." After choosing Hindi as the official language, how many years shall we have to wait before we have amongst us such able and seasoned speakers, parliamentarians and writers? Fifteen years is too short a time in which to expect any appreciable number of speakers and writers in a language even granting that the accepted language is suited for the unusually high requirements of India.

Why then change over from English as the official language to Hindi? Whether we had a hand in the decision to adopt English or not, we have been familiar with that language for quite a long time now. Our leaders have been using it all these years. Our political movement was born of the study of English and conducted through the English language. Intended to serve the British administration, we were admitted into the fold of English-speaking peoples. We have used that learning to raise ourselves to liberty, to raise our respective regional literatures to a higher position. The English-speaking world is of vast extent, with a vaster power for controlling the course of world events. With fast-speed travel that is round the corner, with that rapid shrinkage

of distance, when all the countries of the world are coming closer than ever before, do we want to slam all our doors and windows in the face of the advancing tide and confine ourselves to a dark chamber? After all English is the medium through which has come to us all light, all thought —political, economic, literary and other. By displacing English from official life, who would suffer? Not the English language or the English-speaking people.

The foreign nature of the English language is put forward as an excuse for replacing it. No language can be foreign, in the strict sense of the term, to any people. A foreign language is essential for the comparative study of languages. What, indeed, would have been the state of Indian languages, not excluding Sanskrit, without the foreigner's interest in them? To say that English is foreign to us, after nearly 200 years of close association with it, would not be correct. The association of the British administrators of India with the English language ought not to be allowed to lower our estimate of that language. Can any language be the exclusive property of a country or its people? Languages, like many other gifts of nature, are "public property" as the study of so many languages by "foreigners" proves. And for us Indians, who, throughout many centuries past have not treated any peoples or culture as foreign, such an attitude towards English would seem illogical and unjust. How many "foreign" invaders, how many "foreign" languages have been assimilated by Mother India during the course of her history? The twin political weapons of swadeshi and boycott had only a limited application for the time being, in commerce and industry. They were never intended to be extended to the cultural and linguistic spheres.

One great merit of accepting English as the official language is generally overlooked. It is the equality of opportunity to all Indians alike in the field of public service. With Hindi as the official language there is a distinct advantage in favour of those whose mother tongue it is. In the case of English, there are, no doubt, some Indians who claim it as their mother tongue. But their number is quite small: 319,000 souls according to the Census of 1931. Already, effects of the dominating influence of Hindi on the regional languages (and Hindi too is one of them) is being felt and it is feared that they will suffer worse than they did under the so-called "foreign" domination of English. It is an admitted fact that every regional language made rapid progress under the English *régime*, while the beginning of the Hindi *régime* raises a considerable amount of fear and distrust. The future of Marathi, Gujarati, Bengali, Tamil, Telugu, Kanarese etc., seems to be dark, as the dominating attitude of Hindi is harmful to their normal growth.

Sentiments about mother tongues are strong. Administrative machin-

ery is put to a severe test in handling them, which requires the utmost care, vision and tact. People generally do not tolerate any compulsion in the study of a language, whether foreign or local, even from their most respected leaders, least of all from a governmental department. Our own case regarding government *firmans* is a little different from that of the rest of the world: we had made civil disobedience a fine virtue. The impression that it is sought to create is that that virtue had paid good dividends. It would be quite difficult to ask people to switch over to "obedience" all of a sudden. It would be wise also not to afford any more opportunities to the public for the display of such political virtue. By forbidding or putting obstacles to the study of English, our government would only encourage private enterprise in the educational field, because of a natural preference for that language and also because of the added importance due to its "forbidden" nature. Similarly, overenthusiasm in popularizing Hindi by imposing it, may defeat its own purpose. Events in East Pakistan and in the border towns of many of our bilingual districts, all point to one conclusion: compulsion in the study of languages, far from achieving the intended result, defeats it.

What have been our relations with the English language which we want to replace, now that we are free? That noble tongue has been the one unifying force of the entire population of India, speaking a real babel of tongues. Take away English from our past history of the last 100 years or so, and find out what remains of national unity. In the preservation of our ancient culture, in the critical study of Sanskrit literature, even in realizing its greatness and getting it accepted by international scholars, the English language has rendered and will continue to render (whether we like it or not) an extremely valuable service. By accepting that language as our official language, we should be paying off in part only that heavy debt of gratitude. By rejecting English we shall be trying to achieve the impossible: ties such as those between India and England developed through long association, bitter and unhappy perhaps when experienced, cannot be untied at the will of a mechanical majority.

For establishing equality of opportunity among all Indians, for raising our own mother tongue to a higher position, for enriching our literature, for taking full advantage of the contact with an international language, for enabling young Indians to be abreast of a fast advancing world in all human affairs, and, above all, in the partial discharge of a cultural debt, we can do nothing better than retaining English *of our own sweet will and choice,* as the official language of India. Thus shall we be in far better position to make a solid contribution to world peace.

S. R. TIKEKAR

EDUCATION IN AN UNDIVIDED WORLD

[It is an important problem which is presented here by **Mr. Alfred S. Schenkman,** late Teaching Fellow of Harvard University (U.S.A.) Mr. Schenkman has made an on-the-spot study of the educational systems of Belgium, Denmark, France, Holland, Norway, Scotland and Sweden. He seems to us to have put his finger on part of the difficulty in respecting, to say nothing of loving, our neighbour. It is necessary for modern man to recover such a knowledge of his own nature as shall dethrone the political animal of Aristotle in favour of the unfolding God of Plato. Man must respect himself before the right attitude of himself towards others and of others towards himself can be expected with any confidence.—ED.]

"We are all groping in the dark. None of us has been appointed to educate humanity. We are appointed to learn from each other, grow through our experiences and make this world something which is habitable." Thus spoke Dr. S. Radhakrishnan when he opened the Delhi Unesco Conference on "The Concept of Man and the Philosophy of Education in East and West." Our philosopher-statesman spoke truth.

Too many of us think that we *are* appointed to educate others. Nations think that they have to teach lessons to other nations. Groups think that they have to educate other groups in *their* right ways. And too many individuals have *their* missions to "set others straight."

"What is necessary today," says Dr. Radhakrishnan, "is for man to develop faith in his own inherent spirituality, to realize that there are no systems which are self-enclosed, that it is possible by mutual modifications to get near each other, to approximate to each other and to make this world a happy human home." Referring specifically to the division into two camps under which we all suffer, he says that when people talk about it being possible for the two systems to be co-existent, the co-existence theory is Eastern and the opposition theory is more Western.

We *want* a united world. To that extent we are in this sense all "Easterners." Yet we seem to move further and further in the direction of more divisions. As these divisions between nations are continually increasing we get increasingly more talk of internationalism. Is this our compensation? Indeed, it seems, as each year brings its new crises—its Koreas or its Kashmirs—that we resort to hopeful talk in order to avoid succumbing to fear.

Talking without doing is wishful thinking. *Wishing* for internationalism cannot do away with nationalism. We cannot solve the world's problems by inculcating nationalism and super-intense patriotism—and then by propagandizing for interna-

tionalism on a verbal, abstract level. Verbal accomplishment without social advance may ease the conscience. It does nothing else.

We hear much about international-mindedness. Unesco has its pamphlets. In America, school systems vie with each other in publishing bulletins. Many are about "education for civic responsibility" and internationalism. Other countries, which may not have newsprint in quantity, talk in quieter vein of *their* experiments and of *their* methods. But despite the barrage of words—in professional journals, bulletins, courses of study, newspapers, over the radio, etc.,—education has been in specialities and not for national or international citizenship. In these realms countries verbalize school objectives; they don't rely upon teachers to formulate them. Only the words are impressive.

Of course the schools cannot by themselves produce international-minded local citizens. They can do this no more than they can by themselves teach away the present-day tensions. The schools can help to reduce these tensions, if society gives them or permits them good teachers. But they must reject responsibilities which they cannot or should not attempt to carry. The schools must put the problems of society back upon society as a whole —back upon the community itself— because they belong there.

The school should no longer be regarded as the sole socialization agency. New patterns must be found to replace the old. "Time makes ancient good uncouth."

Today, with ever increasing numbers of people able to read we have new phenomena, new problems. The development of the press has been amazing. Newspapers, whether they admit it or not, *have* been "appointed" to educate humanity. Before the arrival of the press the process of socializing centred around the school, the agency of *formal* education. Now, with the press here to stay, things are different.

Further, as Toynbee points out, not only is the possibility for education greatly increased in our time; the possibility for *mis*-education is likewise increased :—

The bread of universal education is no sooner cast upon the waters than a shoal of sharks arises from the depths and devour the children's bread under the educator's very eyes. In the educational history of England the dates speak for themselves. The edifice of universal elementary education was, roughly speaking, completed by Forster's Act in 1870; and the yellow press was invented some twenty years later....

If the people's souls are to be saved, the only way is to raise the standard of mass-education to a degree at which its recipients will be rendered immune against at any rate the grosser forms of exploitation and propaganda; and it need hardly be said that this is no easy task.

In this respect it is an *undivided* world. The saving of the people's souls is everywhere the same. It is not an easy task. But the problem

is not only to render people immune to propaganda. Recent research into human relations shows that prejudice is generalized and that it is not solely caused by misinformation. There is a psychological dimension to prejudice. This must be tackled. Today it is well-nigh ignored.

We have long been taught the values needed for "noble living." Religions have concentrated on these in their ethical teachings. Again, the talk *about* good living has been greater than its practice. In practice (if practised at all) love for one's neighbour has been confined to other members of the tribe or of the colour, racial, religious, or political group. This reminds us of Sir Arthur Keith's conclusions some years ago.

Keith thought that the "mental attributes" of clannishness are inborn. According to him they *make* men of one social group incline away from men of other groups. He felt that there was a "mechanism of isolation" lodged in the human brain. Keith thought that man *because of his nature* lives under one code when in relations with members of his group and under a different code when inter-group relations are involved.

We don't need to stress the fact that there are group tensions, regardless of their source. That we have the problem of keeping them within manageable proportions is obvious enough. That "fundamental changes in social organization and in our ways of thinking are essential" is a fact that impresses ordinary persons—as well as the social scientists brought together in Paris in 1948.

But the world's troubles would not be cured miraculously if we *could* love *all* our neighbours as ourselves. There is a catch in this commandment: "Love thy neighbour as thyself." The catch is in the last two words.

Because of our upbringing we can't really love ourselves.

Most of us, by being civilized too early or too forcibly, have been driven to believe that our natural human urges are "bad," "not nice," "wicked," "sinful," or whatever the local equivalent may be.

We have been convicted of sin and consequently "despise, distrust, and even hate" ourselves.

The anxiety engendered motivates the projection of these feelings of despising, distrust and hate on to other people, the neighbours, though usually distinguishable from oneself by some recognizable difference of race, colour, creed, economic status and politics. The consequent aggressive feelings against such people are experienced as virtuous.

Brock Chisholm, who is speaking thus, goes on to say that a system which imposes an early belief in one's own sinfulness must of necessity produce inferiority and anxiety feelings and must be harmful to relationships and "to the ability of the human race to survive in the kind of world this has become."

Now, the Institute for Sociological Research (Oslo) is offering a prize of 10,000 Norwegian kroner for the best paper on the problem of the relevance of research to the problems of peace. As they formally phrase the question: " To what extent is it possible to establish criteria for the delimitation of research of direct relevance to the problems of peaceful adjustment in international relations ? " They want to know if it is possible to establish criteria for the construction of research " priority lists. " (If it is, Foundations and other institutions would find these valuable.)

In other words, are psychological studies, say of aggression, more important as " peace-bringing research " than research in international law ? Would it be more valuable for civilization to have more research on the philosophies and practices of education or on social stratification and structure ? Would it be a faster route to the Kingdom of Heaven to find out about the reasons for conflict-producing attitudes in individuals or in political systems ?

We think that this competition may bring some interesting papers. But actually the problem of peace is not entirely that we don't know enough about human relations. We know quite a bit about problems of individual and group dynamics that is *not being applied.* One of these areas where we could so profitably apply our little knowledge is the area of child upbringing and education.

" We are groping in the dark "—not because we don't know what to do, but because we don't know how to do it. The problem is in education. The best place to tackle it is with young children, with the youngest children. But this requires some strong doses of adult education for parents. The parental " what was good enough for me..." must be broken down.

How can we break the vicious circle ? That is the problem for research. If we could educate the parents we could have more healthy children. If we could teach the teachers, the schools would be more effective. If we could convince the newspaper owners, we could have an impact on their readers.

But there must be doing, and not mere arm-chair investigating. Our goals cannot be achieved by surface reforms or isolated efforts. " Fundamental changes in social organization and in our ways of thinking are essential "—this not in one country only but in all countries. It is an undivided world.

In this undivided world there is no necessary antithesis between true patriotism and international-mindedness. If we can make even a start in doing away with those anxiety feelings, then the ability of the human race to survive would to that extent be increased. The " saving of the people's souls " is not easy, but man's inherent spirituality makes it possible.

ALFRED SCHENKMAN

A FRUIT-TREE FOR EVERY CHILD

[**Dr. Josiah Oldfield,** a staunch humanitarian, the founder of the British Society for the Abolition of Capital Punishment, is also a well-known advocate of a meatless diet and the Earnshaw Cooper Lecturer in Dietetics to The Lady Margaret Fruitarian Hospital in Sittingbourne, Kent. He urges in this essay helping Nature and working on with her in a very practical way, which will benefit the helper no less than those whom his activity serves. Tree-planting, like gardening, is an activity that helps the individual to sense the unity of Life and to find his place as a co-operator in the cosmic process.—ED.]

There is a great link which exists between the Human, with all its spirituality, and the Vegetable creation, which is God's handmaiden in this Earth life of ours.

The earliest records of human intelligence associate the Creator with a Garden of Eden and every inspired Book connects the Kingdom of God with the fruits of the trees of the Garden of Life.

We have just lived through a Festival Year and it is one of the important things in our life that we should erect landmarks by which we can judge the progress that we may have made.

As I sit here in my study today, I look out with a sense of great interest and inspiration over an orchard of fruit-trees, all of which I have planted year after year.

Today they are full of fruit and, the plum crop having passed, the apples of many colours and hues are shining in their beauty amongst the leaves which surround them.

It is well that a child should begin life with a consciousness that the great God is offering to him the ever-present reward of beauty and golden value, in return for the development in oneself of the Divine Power of Blessing others.

"How," asks the child, "can I begin to do good work for my fellows in this life?"

The answer is quite simple: "Join hand in hand with dear Mother Nature, and if you plant a little tree then you have already gone far in helping the progress of evolution in that you will be transforming your bare garden of childhood into a rich orchard of Healing and Feeding."

A lesson which every child should learn is bound up with this planting of a fruit-tree.

Whenever I see the refuse of life, the excreta of animals, the breaking down of flowers and foliage and the rotting in the compost heap of what has fulfilled its duty and is being cast into the void, I can pick up with great inspiration God's message to me as I watch the transformation of this rotten mass into living sap, into spreading branches, into developing fruits of beauty and of value.

I would that every child should be taught to plant a fruit-tree on

one of his early Birthdays, and with it link himself up with the consciousness that his duty in life is to take the lower things and transform them into the higher, through their being linked with the power of God.

Year by year he will work in the Winter of life in pruning and training and digging and fertilizing with the conscious assurance that there is a Summer ahead full of grace, beauty, wealth and high nutrition in the scheme of God's love to man.

In this Festival Year therefore and in this Autumn time, let every child plant a Charles Ross, or a Cox's Orange, or a Bramley Seedling, and all his life he will have inspiring knowledge that he is working hand in hand with the great Father of all Life, in making the world richer and happier and better.

As I write these words I have before me the invoice just come from my nurseryman. This year I have ordered three young apple trees and four raspberry bushes. Tomorrow they will arrive and I shall forthwith plant them and should like to hear from a hundred boys and girls who have done the same and from a hundred fathers and mothers who have planted a Festival Fruit Tree for their child, the precious little mystery of Life which they have had the privilege to receive.

JOSIAH OLDFIELD

JUVENILE OFFENDERS

Society cannot evade responsibility for its contribution to the making of criminals, but it is in the interest of the offender himself that he should not be encouraged to look upon his lapse as due to circumstances beyond his control. The natural corollary of that attitude is for him to refuse responsibility also for his rehabilitation, looking to others to get him on his feet again. The seriousness of this point in regard to juvenile offenders was well brought out by Mr. John Watson, Juvenile Court Magistrate, London, in the Eleventh Clarke Hall Lecture on "The Juvenile Court, Today and Tomorrow," published by The Clarke Hall Fellowship, London, W. C. 1, from which it is available for 1*s.* 6*d.*

Mr. Watson called for frank admission of "the inadequacy of a purely materialistic philosophy to solve the social and personal problems that arise from delinquency." He stressed the importance of the child's own spiritual effort, without which the whole curative process must fail, and deplored giving the child the idea that others were responsible for his misconduct or for his recovery.

...we can contribute anything and everything for his cure except the vital impulse without which there can be no health.

MASONIC SUNDAY

[We publish here the sermon preached by **Rao Sahib Shri K. Appasamy, M.A., B.D.**, a well-known educationist of the Lucknow Christian College, on February 24th, 1952, at Christ Church Lucknow, when the Masons from Lodge Morning Star 552 of the English Constitution and Lodge Independence of the Scotch Constitution were present. Masonry traces its origin to the ancient Mysteries, but, like so many similar movements, it has lost the mystic element. It stands commendably, however, for the brotherhood of man and is waging a valiant and necessary fight against the forces of religious intolerance and reaction, for which all lovers of freedom of thought must honour it.—ED.]

" Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength and my Redeemer." (Psalm 19 : 14)

" But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." (I. John 1 : 7)

This is a happy occasion on which many members of the Masonic Fraternity are our guests. On behalf of this church, of which I am an active member, I welcome all the Masons who are here today. For your convenience, I should like to mention that this church welcomes any of you or all of you to share our fellowship in this church at any or every service that we have. Most of you being business men are in and out of this area. You are not merely welcome to worship with us; but any time you have a problem and you want to approach God with it, this church is open to you. The side door at my left is open all day long. The atmosphere inside the church is quiet and peaceful, and you can come and sit and meditate and pray if you want to, or simply sit quietly and present your problem to God; irrespective of what creed you belong to, you can use this church to sit in and meditate.

For the information of the members of this church I would like to mention that the Masonic Lodge is a fraternity with branches all over the world. You can always depend upon it, that if a man is a Mason, he is a reliable man, a man of sterling character and a public-spirited gentleman, who would not only help his fellow Masons in trouble, but would gladly extend a helping hand, in money or in kind, to any human being in trouble. Many members of our church are Masons, and many padres too, and many bishops of our church are active Masons; hence church members may rest assured that Masons are an accepted set of people in this and many other churches. One's loyalty to the church does not conflict with one's loyalty to the Masonic Lodge, but in the case of a member of the Church of Rome, his loyalty to a Masonic Lodge con-

flicts with his loyalty to his church; hence the world over you will not find any genuine active Catholic as a member of the Masonic Fraternity. Roman Catholics have their own orders, such as the Knights of Columbus, the Knights of Malta, the Knights of Gregory, etc., which are completely closed to any but members of the Church of Rome.

This Masonic fraternity is the oldest club in the world, because this existed a thousand years before Christ was born. Men of all creeds, Hindus, Muslims, Jews, Zoroastrians, Buddhists, etc., can join if they please. The quintessence of all religions, the Brotherhood of Man and the Fatherhood of God form the creed of every Mason. In many wars long before the Red Cross was organized, the Masons were the only ambulance men, who nursed the wounded, irrespective of which side a wounded man had fought on. The Temple of St. John of Jerusalem was the headquarters of the Hospitallers. The present St. John Ambulance Association was started as a Junior Branch of this same Masonic fraternity. People do not often talk of the medals which have been presented to them for public service. I shall swallow my modesty for once and mention that the last medal I received was an ambulance decoration as a "Serving Brother" of the venerable order of the Hospital of St. John of Jerusalem, pinned on my chest by the late Mrs. Sarojini Naidu, in her capacity as Governor of Uttar Pradesh.

The verse that I have taken as my text this evening is from the same St. John, who was a patron of the Hospitallers and Templars—Templars being one of the highest orders of the Masonic Lodge. Let me repeat the verse again: "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his son cleanseth us from all sin." St. John was one of the most mystic and philosophic of writers. His doctrines are so mystical that very few people understand the full meaning of his teaching.

The Holy Bible, which is the basic text-book of this church as well as of the Masonic Temple, is composed of 66 separate books of which this epistle or letter is a comparatively short one. There were several Johns during the lifetime of Christ, so that we Christians usually designate them by different titles, such as John the Baptist, John the Evangelist, or John the beloved disciple or the Apostle John, and so on. Quite possibly this letter was written from Ephesus by St. John the Evangelist where he had retired after the fall of Jerusalem, and where he had founded a Christian Church. Early Christian writers, *e.g.*, Irenæus, Tertullian, Origen and others, mention that John the author of the fourth Gospel, was also the author of this letter to the churches in Asia Minor. The vocabulary and style confirm the fact if we need internal evidence.

The early church had plenty of difficulty in keeping up fellowship

and unity. Every leader in the early church had a different religious background and each one tried to shape the new Christian doctrine to his own way of thinking. While Asia is the birthplace of all living religions, we Asiatics have a tendency to non-co-operation and splitting up. The early Christian Church was no exception. They had plenty of doctrinal differences, hence St. John says that if we walk in the light, *i.e.*, in the light of the teachings of Jesus, then we have fellowship with one another. Fellowship is union, just the opposite of non-co-operation.

One or two verses earlier in this same Epistle the author says: "God is light"—a fact which all religions emphasize. That "God is light" is one of St. John's great definitions of God. Light, as here contrasted with darkness, does not mean intellectual illumination, as the same author mentions in the Gospel of St. John, Chapter 8, Verse 12, which reads thus: "Then spake Jesus again unto them, saying, I am the light of the world: he that followeth me shall not walk in darkness, but shall have the light of life."

Light, light, more light, is what all of us want. Most of us would remember the story of that Greek philosopher, Diogenes, who used to walk about the streets of Athens with a lighted lantern in his hand, even during the daytime. Children used to follow him about and make fun of him for carrying a lighted lantern during the daytime. But when intelligent grown-up folk asked him why he carried a lighted lantern; Diogenes used to say, "What we need in this world is intellectual illumination."

Many of my students, either being too careless or too lazy, get caught by the police for riding their cycles without a light. As a matter of fact, 80% of the people in this town ride without a light even though they definitely know that they will be fined if caught. Light is essential for one's own self-protection—the law merely emphasizes that we need light for our own safety. We refuse to carry a light, or shall I say, we prefer to remain unenlightened physically, mentally and morally?

We were all at one time in darkness and we sought the light and the enlightened ones among us got light. The light referred to in the verse that I took as a text, is not the intellectual illumination that Diogenes was preaching about in the streets of Athens but a light of ethical perfection, a better set of morals; a higher code of ethics, which Jesus preached. This church expects every one of its members to follow Jesus who proclaimed "I am the light." When we have light, we have fellowship with one another.

What is fellowship? The modern word for it is brotherhood. The cardinal teaching of this church, as well as that of Masonic Lodges, is the Brotherhood of Man and the Fatherhood of God. Most of us, when we were children, read that poem about Abou Ben Adhem, who was a pious man, who loved his God, and who

showed it in his fellowship or brotherhood with man. When an angel of the Lord showed him the book in which the lovers of God were written, Abou, son of Adhem, was disappointed at not finding his name among them, but the angel of the Lord returned the next day with another book, which listed the names of people who were blessed by the love of God, and lo and behold, Abou Ben Adhem's name led all the rest.

Do we have light in this church? Yes, we do, if we are followers of Christ who said: "I am the light." Do we have light in the Masonic brotherhood? Yes, if we are true masons. And if we have light we have fellowship; brotherhood of man and fatherhood of God.

K. APPASAMY

PAUL, THE MYSTIC

"The Faith of St. Paul" was the title of a lecture delivered by the Very Reverend W. R. Inge in Westminster Abbey on November 15th, 1951, on the Charles Gore Memorial Foundation, and published in brochure form by S. P. C. K., London, W. C. 2 (20 pp., 2*s.* 6*d.*). The lecturer, for 23 years Dean of St. Paul's, rejoices in the essentially human character of St. Paul, in contrast to the "Roman Catholic Madonna [who] is much more like the Goddess Isis, as described by Apuleius, than anything that we can suppose to be true of the mother of Jesus."

Paul's vision on the road to Damascus he accepts as a not very unusual mystic experience, which psychology can describe but not explain. "I think we may trust the mystics; they are honest people, and their witness agrees together." He presents St. Paul's threefold division of human nature, into body, soul and spirit, and his teaching that soul, containing from the first the seed of the divine nature, could become spirit, which seems not very different from "Become what thou art."

St. Paul had urged men to work out their own salvation. Dr. Inge, with a vigour belying his 91 years, condemns predestination as "a monstrous doctrine" and rejects the "terrible tradition about the punishment of the lost," demanding: "Are we bound to accept these dreadful stories on authority?" He thinks, indeed, "that the one unpardonable heresy is to worship a God who is capricious, unjust, and horribly cruel."

If all the followers of the different religions approached their doctrines with a mind as open as Dr. Inge's, prepared to reject the spurious and to accept the true, the day would be brought nearer when the core of truth common to all religions would become self-evident.

But, because Dr. Inge has not found satisfactory solutions of what he calls "the three great problems": "The relation of time to eternity...the nature of personality and the problem of evil," is he justified in saying that "no philosophy has ever solved [them], and probably never will"?

NEW BOOKS AND OLD

A MIND STRUGGLES TO LIGHT *

This book calls itself an autobiography. In reality, however, its main content is the story not of a man but of a book—a book which had an enormous circulation and which failed completely. The tale of its author's early years, although written with the ease of a practised journalist, no less than the account of his public life during and after the first world war, is essentially ancillary to the story of *The Great Illusion*. Angell himself underlines that fact by titling the second part of his book—less than one-third of the whole—"The Life Job." So let us begin with *The Great Illusion*.

It is an extraordinary story in itself. The book was first written about 1907 and uniformly rejected by publishers. The author then boiled it down to a pamphlet of 100 pages, published it at his own expense as *Europe's Optical Illusion*—and it fell as flat as a pancake. No paper even reviewed it. In despair, the author mailed a few hundred copies to "selected public men," and after hearing one press correspondent remark to another that he had heard that a book of that title was "going to be very important," communicated this information to Henry Massingham, then editor of *The Nation*. Massingham published a two-page review: and almost immediately the book, *The Great Illusion*, swept the reading world. It was translated into twenty languages; its latest reprint came out in 1933; in 1938 Penguin Books published a version which sold a quarter of a million copies. And most of the hundreds of thousands who read it, in whatever edition, got its message entirely wrong.

I can, perhaps, best illustrate this from my own recollections. In my reminiscences I have written, as a college student just before the first war, that "we learned from Norman Angell that wars do not pay the victor; a conclusion which seemed to indicate plainly that wars would not happen." This inference was not correct; nor did Angell himself ever say anything of the kind. Yet that *was* the inference drawn by the vast majority of his readers, and the cause of his tremendous popularity. Irony could scarcely go further.

Why did this happen? Angell asks the question; but does not, I think, find any satisfying explanation. The main reasons are, I suggest: first, that it appeared just too late to affect the minds or the actions of those in power in European governments. The book was read, it appears, with great interest by Lord Esher—who subsequently assisted in forming the Garton Foundation "to promote and develop the science of International Polity and Economics as indicated in the published writings of Mr. Norman Angell"; but there is no indication that it was read by either Haldane or Grey (or Asquith), still less by any European statesman who could have influenced the manœuvres which led up to 1914. So far as the politicians were concerned, the issue had already been decided. The welcoming public, therefore, consisted of those numerous people to whom war between nations was, in the Edwardian era, an almost (not quite) unthinkable nightmare; these included Liberals, Socialists, ordinary Trade Unionists and ordinary human creatures as well as Pacifists. But it was inevitable when war did break out that the Pacifists should claim Angell as their own.

In this book he recognizes this fact.

* *After All: The Autobiography of* NORMAN ANGELL. (Hamish Hamilton, Ltd., London. xii + 370 pp. 1951. 18*s*.)

In a realistic passage, he tells his reader that he had to "fight on several fronts"—against the patriots who saw only German responsibility, against the class-war advocates who blamed it all on capitalism, against the pure pacifists and against the "anti-pacifists" like Belloc and Chesterton who were all out for a little blood. It is difficult, nowadays, to re-create this last state of mind, yet it was the applauded Henry Newbolt who cried

> ..."O, no more,
> A cause on earth for which we might have died!"

To all these Angell, writing like Romain Rolland in *Au Dessus de la Mêlée*, replies that they were stupid, that they did not understand what he was trying to say. True; but was his own approach perfectly well calculated to make them do so?

His thesis, strongly supported by many facts and figures, was that no economic gain was to be achieved or expected from a major war. Even that thesis, if the term "economic" is interpreted widely enough, is at least open to question. Certain gains undoubtedly come about through the stimulus which war provides to technological invention and even to social change. The British dye industry, to take only a small example, was woken to life between 1914 and 1918; on a larger scale, medical science learned in the second world war great lessons about the saving of life, and the Health Service and the system of social security were its direct results. Industrial production unquestionably gets a shot in the arm from war conditions, and though on long-term calculation the argument of *The Great Illusion* may be correct, it is certainly not established in its crude form.

Secondly, the way in which Angell chose to present his case obscured the underlying forces which in their turn obscured his own argument. He was too rationalistic; he endeavoured, rightly, to clear out of the way a popular misconception that modern warfare could *pay* in the old simple predatory, piratical sense. But he seems to have assumed that if that illusion were destroyed, rational calculations would then come into their own. As his own autobiography shows, he really knew better than that; he appreciated, from his experience of the Venezuelan dispute, of the Spanish-American War and the South African War, that the really terrifying phenomenon of the day was the extent to which emotional enthusiasm could be attached to any cause, however irrational. If he had not known this, Graham Wallas, whose penetrating *Human Nature in Politics* appeared almost simultaneously with his own book, could have told him. But somehow he failed to convey to his public the real danger, which was, not that wars did not pay, but that peoples and the leaders of peoples were driven by emotions of nationalism or any other *ism* to ignore any such calculation and to rush headlong into violent collision. "The *moral* obligation to be intelligent," as he says, is really the gospel by which he had lived; but he has not succeeded in spreading it adequately.

One more comment of a general character may be offered by the critic of 1952: that is, that Angell seems to have been inadequately seized of the necessity of finding some organized force adequate to carry out the ideas which he promulgated. So far as can be gathered, the step which he most regrets in his life is having joined the Labour Party and having sat in Parliament as a Labour M. P. The Labour Party, one understands, turned out to be insufficiently rational, insufficiently imbued with the ideas and principles of Norman Angell. So, no doubt, it was; but one is fain to add, so what? Ideas, in this world, have to be brought to partial fruition through imperfect and aggravating instruments, by means of men whose hearts are in the right place and whose heads are all over the place; it is useless to assume, as Robert Owen did over a century ago, that if you continue long enough to enunciate rational beliefs in a reasonable voice, everyone will eventually come to agree

with you. This, as we now know, is not the case; and this may largely account for the failure of *The Great Illusion*; it was enthusiastically accepted for emotional reasons by those who did not fundamentally agree with the author.

For the rest, the interest of the autobiography, to the reviewer, is the small impact which a life which others would have considered exciting appears to have made on the man who lived it. Angell was a reporter at 15, an editor at 16, an emigrant and cowboy at 17, thereafter a rancher, a journalist in San Francisco and in Paris, and an editor of the Paris *Daily Mail* under Northcliffe. He has some anecdotes to tell of all these experiences, as of later adventures in sailing boats and acting as propagandist for Britain in the United States. But fundamentally these seem to have affected him very little; he remains the dry, thin, intelligent rationalist whose portrait appears on the frontispiece of his book, and he has little gift for bringing to life the many public figures with whom he has come in contact. He is now living in America, a non-party liberal who would be loath to abandon his faith in the ultimate triumph of liberal rationalism; he equates that cause with what he terms "Greco-Roman civilization," which some may find a somewhat narrow interpretation, since by implication it denies any cultural or human value to the civilizations of the East and Near East. For this reason, partly, this intelligent and well-written book, though interesting to read as a picture of a period, leaves behind it a certain feeling of insufficiency and frustration.

MARGARET COLE

INTIMATIONS OF WISDOM FROM EVERYWHERE

The Book of the Zodiac: (Sfar Malwasia) D. C. 31. Translated by E. S. DROWER. (The Royal Asiatic Society, London; Distributors, Luzac and Co., Ltd., London. 218+148 pp. facsimile of Mandaic text. 1949. 50*s.*)

It is to be doubted whether anyone could have been found better equipped than the present translator for the difficult task of providing us with an adequate English version of this very curious manuscript, complete with an Appendix of doubtful or noteworthy words and expressions and another of Mandæan place-names, in addition to the admirable and copious notes, which, we are glad to say, appear as footnotes to the text and are not, as one so often finds nowadays, gathered together at the end of each section, or even at the end of the book.

The Book of the Zodiac is, of course, not a single work, but a collection of documents of various dates and varying provenance, showing a variety of influences and most of them probably at least translations, if not translations of translations, and many of the now lost originals must have been of quite considerable antiquity. Some of the place-names and quite a number of references certainly seem to go back to Babylonian times.

In some of the later fragments Persian and Arabian grammatical and word forms appear clearly to be in evidence, but in these the approach to the spoken Mandæan of today is quite close, so that the text can be considered of some philological interest. Whether, however, it is so rich a mine of information for the anthropologist and folklorist as the translator suggests is, to our mind, not quite so certain.

As a serious contribution to the study of genethliacal or mundane astrology, it is, of course, beneath contempt, but there are one or two traces to be found of the original Chaldean teaching, as for example in the attribution of the planets as the rulers of the decans on page 97, which will be of interest to students of such matters. Allusions will also be found to one or another of the many versions of magical works attributed to Solomon

ben Daoud, upon whom so much rubbish has been fathered. There will be found, however, a considerable portion of this work that is devoted to the interpretation of omens that may be of value to the folklorist.

On the whole, as we have suggested, we are inclined to the view that the principal value of this most scholarly work is the interest that it will have for the philologist, and we are much indebted to the translator and to all those who, in these difficult times, have made its publication possible.

E. J. LANGFORD GARSTIN

The I Ching or Book of Changes. The Richard Wilhelm translation rendered into English by CARY F. BAYNES. Foreword by C. G. JUNG. (Routledge and Kegan Paul, Ltd., London. Vol. I, xlii + 395 pp. Frontispiece and folding diagram. Vol. II, 376 pp. 1951. £2. 2*s*. the set)

The *I Ching* is the first and most enigmatical of the five Chinese Classics. It contains a fanciful system of philosophy based on a collection of linear signs to be used as oracles, "yes" and "no" being expressed by a single straight line and a broken line respectively. At an early date these lines were combined in pairs, and a third line added, giving eight trigrams, each of which represents some power in Nature, such as fire, water, and the like. They are symbols standing for transitional states, images of all that happens in heaven or on earth, constantly undergoing change. A further combination of these eight images with one another produced a total of 64 signs or hexagrams, which form the substratum of the *Book of Changes*. The actual text consists of short essays, symbolically expressed, on important themes, mostly of a moral or social character, but so phrased as to convey but little meaning to the ordinary reader. Then comes a series of commentaries of a later period called the Ten Wings and commonly ascribed to Confucius. It must be said at once, however, that this ascription is quite untenable. The idea that Confucius was interested in any form of fortune-telling is supported only by one passage in the *Analects* where he is made to exclaim: "Were a few more years added to my life, making fifty for my study of the *Book of Changes*, I might come to be without grave faults." But the text here has almost certainly been tampered with and there is no evidence that any philosophical meaning was assigned to the "Changes" by Confucianists until the second half of the 3rd century B.C.

According to the theory advanced some years ago by Dr. Waley, the book is an arbitrary amalgam of two quite separate works: an "omen text," entirely in verse, and a "divination text" of a more sophisticated nature consisting of formulæ resembling those found on the Yin oracle-bones. Like most oracular utterances, those of the *I Ching* would seem to have been made purposely obscure; and when we turn to the commentaries for some more lucid exposition, too often it is found to be an example of *obscurum per obscurius*. Let us take a couple of passages from different translations. Under hexagram no. 3 we find: "Horse and wagon part. Bloody tears flow." Dr. Waley has: "If the horse she rides is brindled, tears and blood will flow profusely." Hexagram no. 7: "There is game in the field. It furthers one to catch it." Dr. Waley: "If in the field there are birds, it is favourable for initiating a parley."

In spite of the incomprehensible nature of the text, it must be admitted that many scholars of repute have been fascinated by this Chinese classic. What does Wilhelm say? "The *Book of Changes* is unquestionably one of the most important books in the world's literature....It opens to the reader the richest treasure of Chinese wisdom." Even more remarkable is the attitude taken up by the eminent psychologist C. G. Jung, who speaks of "this great, singular book" in his foreword, and writes:—

It occurred to me that it might interest the uninitiated reader to see the *I Ching* at work. For this purpose I made an experiment strictly in accordance with the Chinese conception: I personified the book in a sense, asking its judgment about its present situation, *i.e.*, my intention to present it to the Western mind.

Making use of the method which consists in tossing up three coins, he obtained the answer "hexagram 50, Ting, THE CALDRON." The six lines of this hexagram are then carefully discussed one by one, and the pleasant conclusion is reached that "the *I Ching* approves of the new edition" and calmly "faces its future on the American book market"! Like Dr. Jung, Mr. Baynes has no knowledge of Chinese; but he has admirably fulfilled his own proper function in turning out a most readable yet accurate translation of Richard Wilhelm's German work, with some valuable help in the proof-reading from the latter's son. We also learn that Wilhelm himself found an able coadjutor in Mr. Lao, a learned Chinese scholar who had formerly been his teacher. Evidently great care has been expended on the production of these two fine volumes, and the printing and spacing are both excellent.

LIONEL GILES

The Story of the Bible. By S. K. GEORGE; with a Foreword by RAJKUMARI AMRIT KAUR. (Navajivan Publishing House, Ahmedabad. 217 pp. 1951. Rs. 4/-)

The author knows his Bible well having learned in early childhood from his father "whose resonant readings from the Bible in Home and Church" first instilled in him his love for it. This book is scholarly and modern in its interpretation, and would seem worth while as an intelligent introduction to the Bible; or to be put into the hands of those searching for the truth. The book is well documented and is primarily for the scholar, though it may also interest the casual layman. Every chapter is followed by well-chosen, illustrative readings of some of the finest passages in the Bible. The book is well got up, and nicely printed, though it has a few printers' mistakes —which probably will be eliminated in the next edition. A detailed bibliography may help readers who would like to follow up the author's rather short and condensed work.

Usually, to Christians, the most worth-while part of the Bible is the New Testament, as the Old Testament forms for them merely the background to the life and teachings of Jesus Christ; but Mr. George has devoted 150 out of his 200 pages to the Old Testament. This might be because he has written another book on "Jesus Christ."

There is a consensus of scholarly opinion that the Gospel of Mark was the earliest, written about 65 A.D. and S. K. George writes that it contains the reminiscences of Peter recorded by his disciple, John Mark, and that this record formed the basis of the other two Synoptic Gospels, those of Matthew and Luke. But they had

another common source, known to scholars as *Q*, for much of the teaching of Jesus recorded in common by them; and also each a separate special source. Materials from earlier sources were used without acknowledgment and were woven together according to the writer's plan and purpose, as was the literary practice in those days.

There have been several attempts to interpret the Bible in terms of Eastern, particularly Indian, thought. The illustrations by Shri Vinayak S. Masoji, formerly of Shantiniketan, are quite Indianized. All the figures are wearing dhoties and sarees. The artist, to illustrate the spread of the growth of a mustard seed into a large tree has drawn a banian tree. The picture of Abraham's sacrifice is very realistic. The picture of Jesus receiving baptism is typically Indian in pose as well as in clothes.

The author's explanation of the Logos doctrine may give readers an idea of his thought:—

The Logos idea is a very ancient one, dating...from the time of Heraclitus of Ephesus (535-475 B.C.). It was taken up and

developed by the Stoics. In both Greek and Stoic thought it savoured distinctly of pantheistic mysticism, [the] Logos being the immanent principle of reason or law in the universe. Philo, the Alexandrian Jew, attempted to reconcile this pagan idea with the Hebrew concept of *Memra* or the Word of God. His amalgamation of divergent Platonic, Stoic and Hebrew ideas was rather external and superficial. But he was very fertile in forms of expression and his expressions have been adopted by the writer of the Fourth Gospel and by St. Paul. It has been said that almost every word in the Prologue might be paralleled from Philo. This attempt at reconciliation certainly gives the sanction to similar efforts in modern days at reconciling Christian with Indian thought.

K. APPASAMY

The Two Crosses of Todos Santos: Survivals of Mayan Religious Ritual. By MAUD OAKES. (Bollingen Series XXVII, Pantheon Books, Inc., New York. 274 pp. Illustrated. 1951. $5.00)

In a well written and sumptuously printed volume, Miss Oakes describes the culture of the Mam Indians (Mames) of Guatemala. In the 16th century the Roman Catholic culture of the Spanish conquerors was superimposed upon it, yet it still retains to a remarkable extent the ancient Mayan religious customs and practices. The author draws excellent pen pictures of the life and thought of these remnants of old Mayan civilization.

The village of Todos Santos lies 8,200 ft. above sea-level, in a mountainous valley on the ancient trade route from Mexico. Nearby are the ruins of Zaculeu, the ancient religious centre of the Mames, who had occupied it from the 8th to the 16th century. The white-washed houses and the high thatched roofs make the village attractive, while the agreeable climate provides plenty of corn and fruits except in famine years. The Mames are notably handsome and likeable, and are taller, finer featured and more heavily bearded than other Mayan groups of the region. They are hard-working, intelligent, good-humoured, kind, thoughtful, superstitious and often childish, hospitable, generous and honest, and dependable as friends, though as enemies they will go to any extent.

Miss Oakes had previously worked for three years among the Navaho Indians of New Mexico and the present book is the result of over two years' further work. (1945-47). In addition to a trained, wide-awake mind, a sympathetic heart and an open purse, her life as a "Doctor," treating about 400 persons every month, gave her unique opportunities for collecting valuable information about all the facets of the life of the people.

The village has a beautiful 16th-century church but no resident priest; the only contact with Christianity is during a few visits every year by a priest from a distant town. There are no saints' images in the villagers' houses and the statues in the church have no meaning except as patron saints of the village. The church is, however, the meeting place for some of the religious ceremonies and the religious organization is peculiar.

Democracy has, however, penetrated the life of a conservative people who appear to be governed by superstition and feudal authority. The church officials are selected on a democratic basis and include followers of a wide range of occupations. There are 13 *rezadores*, (prayer makers) who are also the guardians of the Royal Coffer, 2 *fiscales*, 6 *mayores*, etc. There are hereditary *chimanes* (Shaman-priests) who perform the *costumbre* (ceremonies etc.); and the *Chiman Nam*, the head Shaman-priest of the *pueblo* (village), also described as *El Rey*, the King, or Kingly Man, is the senior and most revered *Chiman* of the village.

The new year is an event of great esoteric significance for the *Chimanes* and for the people, who sit from dusk till dawn, watching for the Spirit to come and give a message for each through the *Chiman*. Turkeys are sacrificed to the Gods on the mountains, copal incense is burnt, and *aguardiente* is drunk freely. The Mames use the Mayan ceremonial calendar and follow

many practices described in the ancient Mayan *Codices*—manuscript books written on a bark-pulp surface. The author found the features of some of the Mames to resemble closely those of priests in carvings in the Mayan ruins at Palenque in Mexico, 150 miles away from Todos Santos. The Mam Indians still believe in their ancient culture and are conservative and superstitious. The story of the two crosses in front of their village church, graphically described in the prologue, illustrates this point. The bigger cross, tall and commanding in appearance and made of ancient wood, is symbolic of the *Mames*, and the short, squat one, made of stones, is symbolic of the *ladino* (Spanish) culture; the removal of the former by the *ladino* authorities, led to famine and disaster which could be remedied only after the restoration of the ancient wood cross! Great is the force of ancient culture persisting through and fighting with modern and later forces.

The vivid pictures are realistic and interesting, even though Miss Oakes may not have followed the orthodox methods of a field anthropologist.

P. G. SHAH

God, Man and State: Greek Concepts. By KATHLEEN FREEMAN. (Macdonald and Co. (Publishers) Ltd., London. 240 pp. 1952. 12*s.* 6*d.*); *The Gods of the Greeks.* By C. KERENYI. German Text rendered into English by NORMAN CAMERON. (Written for and on suggestion of Thames and Hudson Ltd., London. 304 pp. 16 Photographic Plates, 26 Illustrations. 1951. 18*s.*)

In *God, Man and State* Dr. Kathleen Freeman adds another volume to her valuable series on Greek civilization and thought. Her concern here is with Greek philosophy, that wonderful structure of a subtle-minded race, which, taking its rise in the Ionian colonies, where sea traffic and the proximity of the Asiatic faiths widened the mental horizon and sharpened the critical intelligence, sought to replace the traditional Hellenic polytheism by a rational view of the universe. "If oxen and horses had hands and could draw and make works of art like those made by Man," declared Xenophanes of Colophon in a famous sentence, "horses would draw pictures of gods like horses, and oxen of gods like oxen." To get behind this naïve anthropomorphism and reach a universally valid conception of the ultimate Reality, upon which ethics, society, education and law could be securely based, was the aim of the long development of thought that Dr. Freeman skilfully traces from its beginnings in Miletus in the early sixth century B.C., through the classical Athenian period of Socrates, Plato and Aristotle, down to what she regards as its decadence among the Stoics and Neo-Platonists of the Roman Empire.

For Dr. Freeman is evidently a rationalist—using that term in a sense free of all party connotations—and finds both the pragmatism of the Stoics (who "attempted to explain the universe in terms of the emotional needs" of man) and the mysticism of Plotinus, as she candidly confesses, unsympathetic to her. In the same spirit she dwells more on the doctrine of immanent Reason in Heracleitus than on his famous intuition of the universal flux of phenomena. Considering the bent of her mind, she gives a very generous estimate of Pythagoras, in spite of the occult features in his teaching.

What neither this book nor any other can satisfactorily explain is the paradox that the Greeks, a most active race, eagerly political, athletic and exploring, tended on the whole to an interpretation of the universe in static terms, and almost deified the logical reason. Socrates, as Dr. Freeman notes, practically "eliminated the will"; the Platonic "Ideas" have the fixity of sculpture, and the Eternal One of Parmenides knows not motion or change or activity.

In Professor Kerényi's study of Greek mythology we come back to the rich entanglement of those legends of the

gods that inspired Greek fancy and poetry before philosophy was born. The ancient myths are given fresh life in the author's brilliant, elaborately documented narrative, a treatment, he explains, for "adults" who realize that the myth-making faculty is a spontaneous, creative expression of the "collective psychology" of early races.

D. L. MURRAY

Omar Khayyám: A New Version Based upon Recent Discoveries. By ARTHUR J. ARBERRY, LITT.D., F.B.A. (159 pp. 1952. 15*s.*); *Hafiz of Shiraz: Thirty Poems.* Translated by PETER AVERY and JOHN HEATH-STUBBS. The Wisdom of the East Series. (66 pp. 1952. 4*s.* 6*d.*) (John Murray, London.)

The chief difficulty in understanding Persian poetry, for the unscholarly European, is to guess whether the poet is using the words "love" and "wine" in an earthly or a symbolic sense. In these two books Hafiz and Omar proclaim themselves to be topers: but the notable Sufi poets used the word "wine" as meaning "God-intoxication." Their meaning was that we must rise above mere reason if we are to understand the universe. Their sex symbolism is also distracting; they used it because they felt that the closest human relationship was only a microcosmic imitation of union with the Divine. Persian poetry is, in fact, fragrant, sensual and, as we should expect from men born in that country, full of references to flowers. Hafiz writes:

> Love knows no difference between monastery and drinking-booth,
> For the light of the Friend's face irradiates all.

And we know from the saintly Sufi poet Jalálu-'d-din that "the Friend" means God. Nevertheless the new translators say (rightly, it seems) that the poet was much more of an artist than a mystic. Our nearest parallel is probably Coventry Patmore. They also say that the verses of Hafiz are phrased in a colloquial style and, this being so, they have translated his work well even if we miss the grace of Justin Huntley McCarthy's version, made in 1893.

Professor Arberry shows courage in giving us a new rendering of Omar. Most readers know that FitzGerald had not Professor Arberry's profound knowledge of Persian and although it is impossible to compete with the sad, wave-like music of FitzGerald's stanzas, we ought to be grateful to the Professor for showing us what Omar really wrote. He uses the *In Memoriam* verse-form, and uses it with skill. Can the present reader think of the famous FitzGerald verse which here appears like this?

> These simple things if they be mine—
> A loaf of purest heart of wheat,
> A thigh of lamb to be my meat,
> For thirst a flagon of good wine:

> And if, to cheer my wilderness,
> A maid refusing not a kiss,
> That were a life of perfect bliss
> No sceptred sultan can possess.

Professor Arberry seems to support FitzGerald's implication that Omar was a free-thinker and a sceptic, although in the poet's day it was perilous not to be an orthodox Muslim. This attitude makes us remember Euripides. Indeed, it was the scepticism of the more familiar Omar which (in addition to the sad and noble melody) made the Rubáiyát the pocket-companion of ship's doctors, men who cared little for poetry, and of all the rebellious young people, if literate, some fifty years ago.

Praise be to our Professor, no mean verse-writer, for revealing to us an ancient and un-Victorian poet. His labours must have been considerable, and so is his result.

CLIFFORD BAX

Ralph Cudworth: An Interpretation. By J. A. PASSMORE. (Cambridge University Press. x + 120 pp. 1951. 15*s.*)

We are indeed indebted to Professor Passmore for drawing our attention to this clearly far too neglected philoso-

pher of the Cambridge Platonist school, and grateful for the fortunate circumstances that directed his attention to the Cudworth MSS., which caused him to return to the study of his printed books with a somewhat changed outlook. As a result we are now presented with a fascinating study of Cudworth as a philosopher of quite considerable interest.

Although this study is a short one, it is difficult to do it justice in a brief review, but at least one may say that it emerges clearly that Cudworth may, as Muirhead says, be regarded as the real founder of British Idealism. For ourselves we found the chapter on "Eternal and Immutable Morality" of particular interest, although Cudworth's own difficulties seem to have been unduly complicated by his views regarding, for example, human laws and obedience to the sovereign, when considering the problem of what, for want of a better term, we may describe as absolute good. The problems of good and evil have always had a tremendous fascination for thinking humanity, but they have not been rendered any easier by the obvious element of relativity that must enter into any tentative solution. In effect Cudworth has anticipated a modern dictum which asserts that a thing is not good because God wills it, but that God wills it because it is good. At the same time he sees clearly that the same statement cannot universally be applied to human laws and "lawful commands," even though, broadly speaking, obedience to the law must be described as good. He also realizes that to obey a command does not make the action performed good if it were merely indifferent before it was commanded, but he does not on this account seem content to find the goodness in the mere obedience and not in the act itself, and he would, apparently be reluctant to go so far as to say that the obedience might well be the lesser of two evils.

E. J. LANGFORD GARSTIN

Paracelsus: Selected Writings. Edited with an Introduction by JOLANDE JACOBI. Foreword by C. G. JUNG. Translated by NORBERT GUTERMAN. (Routledge and Kegan Paul, Ltd., London. 347 pp. Illustrated. 1951. 25s.) Originally published in German as *Theophrastus Paracelsus: Lebendiges Erbe,* by RASCHER VERLAG, Zurich, 1942.

Selections from Paracelsus—the work of an erudite disciple of C. G. Jung, Dr. Jolande Jacobi; with a preface written by the eminent depth-psychologist himself; a weighty book, nicely bound and printed, with "ornaments and illustrations:" *enfin,* the price of 25s.—all this makes one expect confidently a useful and learned contribution to the meagre Anglo-Saxon Paracelsus literature. Within certain limits it is such a contribution, though the book has its limitations.

Dr. Jung greets us in his Foreword with the somewhat startling remark that Paracelsus had interested him mostly from the point of view of his alchemical utterances, when he was trying to understand them in connection with natural philosophy; this, according to him, led to the furthering of alchemical speculation generally, I am afraid the contrary is the truth.

Here are two clear definitions of what "alchemy" ought to be, made by Paracelsus in his *Paragranum:* "There are some who claim that Alchemy should make gold, should make silver; its true work is this—to prepare Arcana and apply the same against disease." In other words, Paracelsus was the founder of modern hiatro-chemistry rather than a professor of ancient alchemy. The second definition, which we read a little further on in the same work, states: "The fourth pillar of medicine is Alchemy, which is a '*Modum preparandi Rerum Medicinalium.*'" Thus, the old alchemical speculations (gold making, transformation of things imperfect into a state of perfection, like base metals into gold, the search for the universal panacea, "long life,"

and such like) are reduced by Paracelsus to the very practical study of hiatro-chemistry and pharmacology, and are no longer any kind of speculation or fantastic medicine, but based on the solid foundation of well-considered experience.

Paracelsus very seldom, if at all, uses the picturesquely symbolical language and images typical of the alchemists of his day, unless it be in half spurious works of his disciples and later followers. An example of such interpolations by unknown writers is found in the Treatise on Long Life, the doctrine of which is also referred to by Dr. Jung in the present work. As this Treatise has only been available in the Latin version compiled by Paracelsus' pupil Oporinus, Sudhoff has suggested that the interpolations were due to the latter, though Dr. Jung on page 23 of the present work dismisses Sudhoff's judgement saying that Sudhoff had "arbitrarily and without a shadow of evidence...declared that certain aberrant texts were spurious."

So, Dr. Jacobi, true to her master's views, says the following in her introductory chapter:—

> The medieval hermetic alchemy, for which the transmutation of metals was not merely a concrete chemical, material process, but also a psychic and spiritual process symbolically associated with the transformation of matter, is the vehicle of the fundamental Paracelsian idea.

This magico-alchemical style, with a colouring of mysticism, permeates this chapter which, however, still gives a sincere and vivid picture of Paracelsus, —in the words of the English translator: "a true example of the Faustian man."

Space forbids us to dwell on what we consider certain minor errata, though we should like to mention that there seems to be no evidence for Paracelsus' supposed visit to Oxford, nor for his stay with Vadianus in St. Gallen. The translation of the Latin inscription on his tomb, *Vitam cum morte mutavit:* "He exchanged death for life," is also misleading.

After Dr. Jung's Foreword and Dr. Jacobi's introductory chapter, one expects quite naturally that Paracelsus will be presented through his writings as a Faustian man. But nothing of the sort happens. He is rather portrayed as a good Christian well versed in Holy Scriptures, of good morals and report, in fact as one who would, so to speak, be readily admitted to the strictest of Y.M.C.A. hostels. Paracelsus' writings given here become short selections, cut and trimmed so as to emphasize "the moral aspect of Paracelsus." As Dr. Jacobi herself confirms on p. 29:—

> Adhering faithfully to our main line, we have avoided specifically medieval material....We have kept the text free from the paraphernalia of superstition,...we have omitted the often emphasized aspects of the astrologer, soothsayer, sorcerer, visionary, alchemist, maker of amulets and magic seals, etc....we have also omitted all polemical texts, all eccentric and overly subjective passages.

We do not think that any further comment of ours is necessary in this respect, except perhaps to add that the purpose of such vigorous "trimming" is to show us "the authentic Paracelsus....the humble mortal" reflecting "those values which are and will always be indispensable to our Christian civilization." It is not surprising therefore that we find hardly any traces in these selections of those affinities which bound Paracelsus' methods and doctrine to those of Neo-Platonism and, even more perhaps, to Indian religious and philosophical teachings. (*Vide*, for instance, Dr. Strebel's recently published remarkable booklet: *Paracelsus, Neo-Platonism and Indian Secret Doctrine.*)

One final point: Dr. Jacobi has tried in this work to "translate" Paracelsian language as far as possible into our modern idiom, brushing aside Sudhoff's principle in this respect and even going further than Hans Kayser in his Paracelsus anthology. Dr. Jacobi writes:—

> In order to make Paracelsus accessible to the educated layman of all classes, the style has been adjusted to present linguistic usage.... To transpose into modern idiom has of course

been more than a mere work of "translation," and has inevitably required interpretation. ...Our chief concern has been to capture the meaning of the texts in a language familiar to all. Literal accuracy has often been sacrificed to a clearer presentation of Paracelsus' ideas and intentions....It was inevitable that in such a "translation" some of the medieval flavour of language and content should have been lost....The cuts we have made have been solely at the expense of the weeds and rough edges....

Well, perhaps Dr. Jacobi has tried to put the old alchemist and his extravagances right, and present us with a product from her kitchen on a silver platter, nicely served and sweetly garnished. In this way, an attractive and wholesome literary meal has been prepared, and Dr. Jacobi, surveying it all cannot—and perhaps with reason—help a modest contentment with her handywork, when she writes: "This seemingly bold enterprise will appear justified upon closer examination."

However, in spite of the limitations, there is no doubt that Dr. Jacobi and Dr. Jung are sincere admirers of Paracelsus and, somehow, through all the trimmings, the truer outline of the great Master of Einsiedeln shines forth and gives value to the book. So, make your mental reservations, but buy it—even at the price of 25*s.*!

BASILIO DE TELEPNEF

Erasmus [and] *The Right to Heresy.* By STEFAN ZWEIG. Translated by EDEN and CEDAR PAUL. (Hallam Edition, Cassell and Co., Ltd., London. 387 pp. 1951. 8*s.* 6*d.*)

These two biographical essays, first published in 1934 and in 1936, describe the eternal conflict between reason and violence. In one the protagonist of reason is Erasmus, the first man of letters to advocate pacifist ideals; in the other it is the less known Sébastien Castellio, who in a cruel age (the 16th century) risked his life for his convictions, and proclaimed the right to freedom of thought.

In each beautifully written short history, the apostle of peace is apparently defeated. Erasmus of Rotterdam, venerated in middle life by all Europe as the perfect wise man, lived to see his dream of European unity shattered by Martin Luther. the virile, domineering peasant-friar who "exhaled power" and commanded popular support. Castellio, horrified by the terrible murder of a highly civilized Spanish heretic, Miguel Servetus, pitted the strength of his solitary spirit against the cold, intolerant and merciless Calvin, and escaped torture only through broken health and death.

Reading Zweig's portraits of Luther and Calvin and bearing the dates of his essays in mind, we realize that the totalitarian enemy of reason is also Hitler, who came to power in Germany in 1933, and was ultimately to be responsible for the author's exile and death. Undoubtedly it is in these biographies, rather than in that tragic suicide, that we meet the real Stefan Zweig, who shows how his two heroic failures stake their moral claim to undying triumph.

Castellio's ideals outlived their creator. For a time his writings, which no one dared to print, became unobtainable, but a century later they were disinterred by Dutch clergy seeking for spiritual weapons against unsparing orthodoxy, and probably influenced Descartes and Spinoza. Erasmus's conception of European harmony was destroyed by the Reformation and replaced by the ruthless amorality of Machiavelli's *Prince*, to which modern governments still subscribe. But his ideas continued to act as a ferment in successive generations, reaffirmed by Goethe and by Gandhi, moulding the minds of Tolstoy and Tagore. An "aristocratic dream," passed on by the few to the few as a sacred legacy, has never been lost even in Europe's darkest hours.

VERA BRITTAIN

Types of Religious Experience: Christian and Non-Christian. By JOACHIM WACH. (Routledge and Kegan Paul,

Ltd., London. xvi + 275 pp. 1951. 21s.) *The Sum of History*. By RENE GROUSSET. English version by A. and H. TEMPLE PATTERSON. (Tower Bridge Publications, Ltd., London, 254 pp. 1951. 21s.)

Professor Wach's book must take high place in the study of religions, not only in their formal aspect, but also in the experience which is their ground. It is, partly because of the mass of material now available, more decisive in its contribution to an understanding of the inner unity of the religious heritage of West and East than William James's *Varieties of Religious Experience*. No student in this field should neglect it. The book consists of ten essays written at different times upon seemingly different topics and yet preserves a unity because of the goal which is common to all of them, the *understanding* mentioned above. The amount of material available in this field could well be a handicap and lead to confusion: the mere making of it known is not enough; it must be given an order, a shape. In the first three essays the author discusses his method and the concepts which he finds effective to this end. Religion is not a primitive form of science and philosophy; it derives from an experience peculiar to itself and has its own discipline. This does not mean that it is easy to distinguish between what is religious and what is not; an examination of the conceptual forms which express or of the emotions which accompany "religious" perceptions does not suffice to provide satisfactory criteria. Professor Wach suggests four formal criteria: (1) religious experience is a response to what is experienced as ultimate reality; (2) it is a total response of the total being to ultimate reality; (3) it is the most intense experience of which man is capable; (4) it is practical; it involves an imperative, a commitment which compels action. (There is a serious misprint on page 97.)

The Sum of History reminds one of Toynbee's *Study of History;* there is the same comprehensive outlook, the same care to uncover universal principles of human action; but René Grousset is not only a scholar and historian of repute, he is also a distinguished Orientalist, and his book shows a deeper, more intimate understanding of the religious, philosophic and æsthetic experience of the East. Writing with a different end in view, he yet confirms the method and conclusions of Professor Wach. Indeed, his sections on "Asia's Contribution" and "Religious Images of East and West" reach the highest level of scholarly attainment, for, while his standpoint is that of a Latin Catholic, he is able to approach, sum up and express the experience of the East from within. Again like Professor Wach, he has the temper of spirit to bridge the gulfs which separate cultures and civilizations and to discover the inner unity of their common heritage. He writes:—

> What common measure can there be between the Christian transcendent God, the Hindu Immanence and the Buddhist Evanescence? And yet a work of art can translate these conceptions, however diametrically opposed, into representations that are often similar! How are these confluences to be explained? Does the artist—who acts like a mystic using brush or chisel—see beyond the letter of the texts into the true spirit of religions?

This is a lofty, inspiring book and I, for one, await eagerly the publication of the author's album of comparative art.

E. F. F. HILL

GANDHIANA

Seven Months with Mahatma Gandhi. By KRISHNADAS. Abridged and edited by RICHARD B. GREGG. (272 pp. 1951. Rs. 4/-);

Towards Non-Violent Socialism. By M. K. GANDHI. Edited by BHARATAN KUMARAPPA. (165 pp. 1951. Rs. 2/-);

Gandhi and Marx. By K. G. MASHRUWALA. Introduction by VINOBA BHAVE. (112 pp. 1951. Re. 1/8); (Navajivan Publishing House, Ahmedabad.)

> I do not ask for mercy. I do not plead any extenuating act. I am here, therefore, to invite and cheerfully submit to the highest penalty that can be inflicted upon me, for what in law is a deliberate crime and what appears to me to be the highest duty of a citizen.

These are some of the words with which Gandhiji introduced his famous Statement before the court during his trial in March 1922. He had been arrested at a time when he had called off mass civil disobedience and was preparing to devote himself to quiet constructive work. He was sentenced to six years' imprisonment.

How many now remember the thrill these words sent through the heart of India or the stirring events which led up to his arrest? The seven immediately preceding months are described in detail in this book by Krishnadas who was Gandhiji's personal assistant and secretary at the time. It is a fascinating story. We see Gandhiji at the height of his powers, working, travelling, lecturing, writing with unflagging energy and alertness, possessed of an unfailing fund of good humour, great courtesy, superb self-control in the most trying circumstances and cheerfully submitting himself and his associates to the most rigorous discipline. The book is an invaluable and very human record of the first phase of India's long non-violent struggle for freedom; and Richard B. Gregg has done a great service in editing this abridged edition of the original.

Gandhiji's writings relating to Socialism and associated problems have been collected and published in the volume edited by Bharatan Kumarappa. The non-violent State of Gandhiji's conception may not be inaccurately described as a common property distributive State and the substitution of such a State for the private property profiteering State, we know, is the avowed aim of Socialism. Socialism has arisen in a late phase of Capitalism and assumes the prior existence of a highly centralized modern industrial State backed by violent sanctions. Compulsory national service is an essential feature of it. Gandhi also wanted to convert private property into public property but he did not favour centralization and large-scale industry, nor could he tolerate violent sanctions. His solution of the question of property is trusteeship. "How then will you bring about trusteeship? Is it by persuasion?" Gandhi was asked by a group of young Communists in England in 1931. His very pertinent answer was:—

> Not merely by verbal persuasion. I will concentrate on means....My means are non-co-operation. No person can amass wealth without the co-operation, willing or forced, of the people concerned.

The full implications of this have not perhaps been fully realized.

The conversations as in the original series of articles, which appeared in *Harijan* in 1950, are inexplicably omitted from *Gandhi and Marx,* a book which purports to make an unbiased assessment of the creeds of these two great men. Both Marx and Gandhi accepted the necessity of revolutionary change. Their goal is stated to be the same. The difference, and the impression is given in this book that it may be the sole difference, is but the means. Individualism, as known in the Western world, is not given serious consideration. Hereditary occupation is insisted upon as a part of the Gandhian creed though there is no guarantee that the son of a barber will be as good

a barber as his father. He may be much worse, without any special aptitude for or inclination to the profession. Vinoba Bhave, in his long introduction makes the following statement:—

> On the surface it might seem that the two contestants occupying the arena are the Communists led by Russia and the Capitalists under the mask of Democracy by U.S. But ideologically the latter has lost all vitality and though it might appear doughty on the strength of its military force I do not regard it as really existent as a rival against Communism...I believe that ultimately it will be Gandhism with which Communism will have its trial of strength.

Two astonishing assumptions are here made. Democracy, in the U.S.A., in England and in India, is not identical with Capitalism and it does in fact wage continual war on the oppressive features of the latter. It has been able to bring about a slow, steady and non-violent alteration for the better. The facile depreciation of it as an ideology reveals a confusion of thought which is potentially dangerous in a leader of Vinoba's stature and prestige. In a straight fight between the U.S.A. and Russia is the defeat of the former a foregone conclusion? I do not think it either necessary or wise, in order to appreciate the greatness of Gandhian ideology, to under-rate or wrongly estimate other creeds.

LILA RAY

To Live in Mankind: A Quest for Gandhi. By REGINALD REYNOLDS. (Andre Deutsch, Ltd., London, W. 1. 215 pp. 1951. 15*s*.)

The sub-title gives a correct clue to the contents. The book, the author says,

> is an account of Gandhiji as I knew him, of the problems he set out to solve and of the extent to which I traced permanent results of his work in the life of India.

This account is based on the author's two visits to India, one in 1929 and the other in 1949. The book has two distinct parts. The first deals with his contact with Gandhiji and with a study of and participation in the varied work carried on at Sabarmati during the history-making days of the Breaking of the Salt Law. It was indeed the pregnant period when the seeds of the *swaraj* of Gandhij's conception were being sown. How have those seeds sprouted since then, now that India is free? The second part of the book gives an answer. The author, a sincere friend of India and an untiring fighter on her behalf for nearly two decades, honestly feels that, though the fruition is still far off, the flowering of the seeds is full of promise and potency. To this, Sabarmati and Sevagram are significant pointers—Sabarmati, where he saw during his second visit a praiseworthy effort at a synthesis of the traditions of Sabarmati and Santiniketan (the "two eyes" of India); and Sevagram, where the Basic Education project filled him with great hopes for curing the Indian intelligentsia of their present-day "occupational and social rigidity," in spite of the new republican set-up.

His faith in the constructive workers of the Gandhian pattern, spread through the length and breadth of rural India, is, indeed, infectious. For they are, as he says, the salt of the earth, pioneers of small communities in which freedom, security, justice and peace might be achieved through "rural reconstruction, democratic decentralization of industries and education based upon real values instead of social fictions."

The book is replete with the author's stimulating comments (spiced with a humour that is delightful but not seldom devastating too) on the many institutions and individuals that he came across on his travels. The reviewer, however, feels that there is at least one serious lacuna in this absorbing account—the omission of what is being done in Maganwadi at Wardha, near Sevagram, in the sphere of rural reconstruction in accordance with the ethical economics of Gandhiji.

G. M.

Gandhian Economic Thought. By J. C. KUMARAPPA. (Library of Indian Economics, Vora and Co., Publishers, Ltd., Bombay 2. 72 pp. 1951. Re. 1/4 or 2*s.*)

This is a concise and clear summary of the thought of Gandhiji on economic problems. Shri Kumarappa, a faithful disciple of Gandhiji and thoroughly convinced of his thesis, presents a cogent brief for an economy based on truth and non-violence. Of the different types of economic organization which he describes, the predatory, the parasitic, the enterprise or self-sufficient economy, the gregarious economy such as totalitarian States illustrate, and the service economy, the last was Gandhiji's ideal. Violence, Shri Kumarappa maintains, decreases as we move towards disinterested service.

India's leaders, apparently committed to the industrialization of the country, would be well advised to read with unbiased judgment the case which Shri Kumarappa makes out here against many of the steps already taken or planned for the future. His plea for substituting self-control and self-discipline for self-indulgence may not appeal to all, but who would not welcome a civilization free from exploitation and therefore of the threat of violence? A civilization of more for the many, even at the cost of less for the favoured few?

Gandhian Economic Thought merits being widely and thoughtfully read.

E. M. H.

Gandhi's View of Life. By CHANDRA SHANKER SHUKLA. (Bharatiya Vidya Bhavan, Bombay 7. 245 pp. 1951. Re. 1/12)

With characteristic humility the author, who had the great good fortune of coming into close contact with Gandhiji, has called his work

> an essay in understanding and not interpretation which presupposes a thorough assimilation of Gandhiji's ideas accompanied by a constant and successful endeavour to enforce them in one's own life.

(A wise example, indeed, to all who aspire to interpret the truly great.) What Shri Shukla has done is to let Gandhiji himself speak on the several facets and phases of his consciously cultivated personality. Quotations, selected with insight from the voluminous writings, conversations and correspondence of the great-souled one are, however, further "confirmed" by apposite extracts from world literature, ancient and modern, of which Shri Shukla seems to have been a lifelong student. The result is that *Gandhi's View of Life* is an annotated anthology of Gandhian gems of thought.

M. G.

A Righteous Struggle (A Chronicle of the Ahmedabad Textile Labourers' Fight for Justice). By MAHADEV HARIBHAI DESAI; translated by SOMNATH P. DAVE; edited by BHARATAN KUMARAPPA. (Navajivan Publishing House, Ahmedabad. 97 pp. 1951. Re. 1/8)

This was an epic struggle, setting a noble pattern for the conflict of wills and of apparent interests. It was led by Gandhiji as the friend of Labour but also of the Employers. His chief lieutenant was the self-sacrificing sister of one of the mill owners, Shrimati Anasuyabehn. The victory in which the peaceful struggle terminated was rightly hailed as a victory for both sides; but it was primarily a victory for Satyagraha and for justice.

The year 1918 was a momentous one for Indian Labour. Not only was it the year of this truly "righteous struggle" in Gujarat; also in the South the Madras Labour Union, the first in India, was brought into being. Its struggle was guided on a like high-minded plane, seeking only freedom from exploitation and simple human justice. Labour still has far to go, no doubt, but public opinion has come a long way since the Ahmedabad Mill Owners could proclaim that "mills... are run with no other motive than to make profit." The English translation of this inspiring account should be very widely read.

E. M. H.

The Enigma of Conrad Stone. By CLAUDE HOUGHTON. (William Collins, Sons and Co., Ltd., London. 252 pp. 1952. 10s. 6*d*.)

Mr. Houghton's remarkable new novel is conducted, as it were, on two levels throughout. This is not to imply that high- and low-brow, or even upper and lower life are the levels in question. Low life there is, in the underworld of organized crime gangs whose activities are planned and hinted at in a sort of *basso ostinato* under the main theme. But they belong to our *upper* level. They, with a variety of persons drawn from differing backgrounds, make a teasing surface-pattern, moving in secrecy, talking in darkness, floodlit suddenly in the grip of a colleague they had never thought to meet. Between them all and linking them is the invisible enigma: Conrad Stone, the criminologist, the man with the probing insight into hidden motives and unorthodox behaviour, who does not appear except in retrospect. He is dead. But his influence is disturbingly active. It illuminates a man and a girl whom he has rescued from separate lanes of blackness. It stirs up the memories of men who have run away from their past or women who intend to do so. It alarms people who have secrets to hide that were not secrets to Stone because he knew too much. That is why Michael Clair, his friend, believes that Conrad was not a suicide, despite appearances. The search, the links, the clash of personalities, the flick of a hand that alters the whole picture—these are hurried along in a suspense the technical ease of which is Mr. Houghton's triumph.

But the greater triumph is on that deeper level where personality means more than action, and movement yields to penetrative force. These people live intensely, glowingly, without any extraneous build-up. They come to us with their flesh and nerves exposed and tingling because their outer shell is somehow torn away. At the first contact of these vulnerable people we feel an urgency, a discomfort, since—even when confessing to some abnormality—they are so impellingly real. This too is Mr. Houghton's particular achievement. Stone, we are told, could only be interested in twice-born persons emerging from some shattering experience. Such are Michael Clair, who had lost his memory and the girl Lysa, who had lost her speech. They are less distant from the common lot than at first appears. It is typical of Mr. Houghton that he reverses the usual mystery-writer's procedure of sliding away from a plausible beginning. Here all grows truer and more richly universal as the work proceeds. Without losing their identity the characters speak often with a wisdom outside their limitations, that echoes like a ghostly gong across the void.

Now these utterances are all related intimately to the mind of Conrad Stone. And on Stone, who pervades the deeper level, we may speculate a little. His thoughts are unbounded ones; his associates are those who have been through a soul-stirring experience. Whether this is repellent or magnificent, Conrad stone is to them the measure of it. Perhaps he is nothing more, and nothing less, than that. For if we substitute an algebraical X for Conrad it still leaves him with an overwhelming power. Life, too, is enigmatic, and holds within it conscience, belief, and the truth that cannot be gauged by science alone. Mr. Houghton's touch is masterly and unfaltering: he gives us a fairly clear solution to the surface riddle, but to the more profound enigma we must make our own response.

SYLVA NORMAN

THE INDIAN INSTITUTE OF CULTURE

[The lecture which we publish here was delivered at the Indian Institute of Culture, Basavangudi, Bangalore, on January 19th, 1952 by **Dr. Kurt F. Leidecker,** American research scholar at the Visvabharati, Santiniketan. Dr. Leidecker, Professor of Philosophy in Mary Washington College, Fredericksburg, Virginia, and visiting lecturer on Oriental Philosophy at the University of Southern California, Los Angeles, is a Sanskritist who has published several translations from Sanskrit into English. The first of the two lectures which he came to Bangalore to deliver at the Indian Institute of Culture was on "The Philosophic Significance of Similes in Ancient Indian Thought."—ED.]

THE REAL INTEGRATION OF EASTERN AND WESTERN THOUGHT

I think the time has come to talk about the integration of Eastern and Western thought in practical terms. There is, especially of late, a tremendous amount of agreement perceptible between writers and speakers in all parts of the world so far as the close association, commerce and exchange of ideas for mutual benefit, spiritually and materially, is concerned. Perhaps one should not say that too much has been written and discussed on that point. For such matters bear restatement continually in order not to let the fires of enthusiasm die down. The point of view which brings East and West together must ripen in every individual consciousness into an attitude which must be felt as a motivating force in human relations. There is much of that on a cultural level when men of different countries meet; there is much good-will everywhere in the world even despite political differences. But a great deal more is needed.

This new outlook which brings East and West together appears still as if it were superimposed on an old pattern of traditional thought. This pattern was and is founded on the presupposition of an essential difference between East and West. That which is different in the cultures is still held up as an idiosyncrasy or an oddity, a thing of interest, to be sure, but appealing to one's sense of the odd and delectably novel. We never regard the different manifestations within our own culture in quite the same light, for they have evolved out of similar backgrounds and are, though peculiar, amenable to rationalization on the basis of common presuppositions or prejudices. The new outlook in which East and West assume equal stature is still too new to have become second nature.

One of the first things that were discovered at the recent Unesco Symposium held at New Delhi on "The Concept of Man and the Philosophy of Education in East and West" was that there is really no justification for dividing the world into East and West. Geographically it certainly is nonsensical, for what is East to oneself is West to someone else. Likewise, culturally, no such distinction is called for, because the same tendencies may be found the world over. As one member of the Symposium pointed out, cultural levels are so many rungs on a scale that has international value, so that men within different nations may attain the same rung. Hence one cannot say that a certain nation or country has attained a certain culture. Civilized men live together with uncivilized ones in the same country. The values that we recognize are the supranational values.

Now it goes without saying that we are still far from putting this supranational scale into effect as a workable instrument in our concrete relationships with each other. We are still dominated by political and sometimes very narrowly national concepts which prevent us from implementing this international scale in practical dealings

with each other. It is not lack of good-will and sometimes not even the weakness of human nature. It is simply that the facilities for putting this new-won insight into practice are lacking. The ethical and metaphysical bases for thinking of humanity as one are being elaborated fast in order to undergird the sentiment on which such a view is established in the hearts of many persons in all countries. But we must make equal haste with acting upon this insight.

If it is true that the original fact is unity, oneness, whether it be in application to the created universe or to the manifoldness of human kind, then our thinking and action must be attuned to it. We must think of humanity first, then of personal idiosyncrasy. A completely new attitude must be developed which is the reverse of what the past scientific age has cultivated and instilled in all of us. We have to think in wholes, totalities, integers. Over-specialization has been responsible for emphasizing distinctions and minutiæ. Now we must see that which is common and stress that.

This new outlook puts demands on the human mind for which we are not well prepared. We have been taught to regard the whole as a summation of parts; we have been made to add, subtract, divide and multiply units as if they were absolute in themselves. It never occurred to us that these units derive all their existence from and by virtue of the whole to which they belong. It is the mathematician among scientists who has driven this fact home to us. The original fact is integration, not disintegration. Any number derives its being not from itself, but from the number system and its peculiarities. The perfect individual is not to be found as one of many: it is unique. Of course, philosophers have been familiar with this sort of thinking for ages. Just study Pythagoras, Plato, Plotinus, Leibnitz and others.

The appeal must, of course, be purely to sentiment. Intelligence can never guide us from independent units to the whole: it is an infinite task for infinite time, and we are as close or as distant from it as ever. It is not only the better part of wisdom, but it is logically correct to start with unity or the one whose particularization or individualization the many are. It is absolutely wrong to designate such a procedure as abstract, for that is what in actuality we are doing right along. Our attention simply has not been drawn to it. We could not think without the presupposition of absolute unity of consciousness. Our genetic view has warped our judgement. But unity comes before multiplicity—not in a time sense, but logically. The possibility of adding, subtracting, dividing and multiplying is logically prior to these operations. One could not add, if the numbers with which one is dealing or the system of which they are a part did not permit such an operation. It is not a discovery that two and two make four. The problem was solved as soon as one agreed to use that particular system. The individual may be astonished over a particular arithmetical operation which can be put to effect; but in reality the operation only makes explicit what has been present in the system.

This example from mathematics can serve to illustrate the type of thinking we have to do in application to human relationships. There is no isolated human being. Each mirrors humanity within himself. Neither he nor humanity would be anything apart from the other. For the sake of convenience we might take individuals into consideration; we might speak of Eastern man and Western man. But no reality attaches to all this.

The problem now is a practical one: how can we make people realize this? Will they be able to see the logical necessity of such a world view? I think it possible if we had the type of teacher who is full of insight. It is essentially a problem of education as well as of educational techniques. Real integration of thinking depends on the recognition of an integrating base.

Such a base cannot be found in the sensory world which consists of disparate elements. We must educate people to the reality of the spiritual, by which is not meant anything sentimentally religious or vapoury. The underlying structure of reality must be laid bare to man's comprehension.

Just as a span of steel or a pair of cables which make possible our crossing a great river are not merely what they appear to the eye beholding them or the hands touching them, but the result of great toil and mathematical computations, so this universe in all its aspects is the result of something akin to the human mind which accounts for the causal and other relationships in nature. It would be folly to say that, since we do not perceive the formulas arrived at by intricate calculations of stresses and strains or the blue prints in the engineer's office, these things are not part of the bridge. They are as much a part as the vocal chords are of speech or our conventional grammar and syntax are of language and communication.

People may not know formal grammar and syntax ; yet they use them and by virtue of their unrecognized knowledge of these they can understand others. Likewise, logic is the basis for understanding between man and man. It is the intangible which at the same time is the most practical and useful. Just imagine a game without the intangible rules, or an acknowledgment of such rules, even if only implicit ! Logic is no less indispensable to our understanding the world. The teacher requires to realize this before he can impart the new insight into human relations and thoughts. He must be an idealist not merely at heart but by philosophic conviction as well. The reality and primary importance of the structural or the logical must at all times be present to his mind.

Education, then, has to be geared to this thinking in structural terms. The resulting integration of the factors in individual and national life must be accomplished on two levels, that of activity and that of being or of thought. The latter in particular was stressed at the Unesco Symposium already referred to by Dr. Clarence Faust who called it a sharing in being which he made supplementary to attention to process as the peculiarity of Western culture. The East was always more given to the factor of consciousness and being which might be understood as the rallying ground for a variety of opinions. Insistence on doing, activity and process lacks largely that reference to a common objective which might cement human effort into united endeavour.

All this seems strangely abstract, and we promised to centre our attention on practical measures. But, like the blue print, this discussion was necessary and basic to the structure to be erected. The whole problem of integration of West and East in all its ramifications can never find a satisfactory solution except with the blue print before us. Otherwise we might miss the general plan and fall prey to false principles which promise to guide us to the same universal perspectives.

It is education which will make possible building according to the blue print. The requirements of the educator have already been outlined. Now it is necessary to indicate briefly the system of education most conducive to producing men and women with the supranational outlook.

The broadest statement that we can make is that education should stress philosophy above all else. For if clear and logical thinking fosters the outlook mentioned, it must be that discipline which fosters much thinking which is incorporated in the pedagogical process. Now we do not mean philosophy as a subject merely ; that would be equivalent to assigning a like importance to the master plan and a detailed drawing of a section of the building. Philosophy is *not* merely one of the subjects and it is a pity that it so appears in the catalogues of our colleges and universities.

As a subject, philosophy is nothing but a study of the history of philosophy, and reading, discussing and criticizing what great men have thought about the world and man's place in it. Such a study is, no doubt, tremendously important and each student must be exposed to it. But philosophy has an infinitely greater scope than that. If the insights which men of genius have communicated to us cannot be put to work in our own lives, then these men have lived in vain and their thoughts, like their bodies, are dead. Philosophy must never be studied as a subject like palæontology : it must be made alive on the premise that it is basic to all disciplines and to life itself. How can it be made so ? Only if each subject is treated philosophically will it attain its full scope in the experience of the individual and society.

The tendency towards making philosophy basic has often been couched in a plea for humanism and a reintroduction of humanism into our curricula of liberal arts, professional or engineering courses. This is a trend of the times, particularly in America, which must be greeted with enthusiasm, for it will assure the breadth of outlook which we need and lay the basis for the integration of East and West on the pedagogical level.

This integration must not, however, remain a one-sided endeavour. The West is no doubt leading in it but the East is also reaching beyond its horizons in so far as it follows Western learning. It is not a healthy situation, however, that in the process the Eastern heritage is made little of or even lost, so that Western scholars are often more familiar with that heritage than is the East.

The integration at which we are working in the West must be matched by a like integration in the East. The introduction of revised curricula in American colleges and universities which is now going on, with the broad humanistic outlook dominant, should have its counterpart in the East. Instead, traditionalism is universally observable. There is imitation of English and Continental teaching methods and a tendency to offer more courses without effecting integration on the basis of a broadly conceived education.

On the other hand, the West should not be allowed to bring about momentous reforms in its curricula only to have to revise them later when it is realized that teaching all subjects philosophically entails knowledge of Oriental philosophy and aspirations as well. This is a problem for Unesco, to stimulate curriculum building in all countries on the basis of a mutual exchange of ideas regarding the requirements. Now that Unesco has explored, with the assistance of men from different countries, the Concept of Man as well as established the type of education needed for putting into operation the dynamics of this concept, it should proceed with encouraging symposia of educators to work out curricula suitable for colleges and universities in all countries to insure that the new world-outlook is embodied in all departments of learning.

KURT F. LEIDECKER

ENDS AND SAYINGS

" _____ ends of verse
And sayings of philosophers."
HUDIBRAS

Under the title "Documents on South Asia," the Winter 1951 issue of Unesco's *International Social Science Bulletin* presents in its nearly 250 pages an analysis of the economic and social problems of a vast region, the organized attempts at their study and solution and a wealth of bibliographic material for the specialist. The ordinary reader will be interested chiefly in the nine special articles by distinguished writers of India, Ceylon and the West.

Dr. Claude Lévi-Strauss of the École des Hautes Études, Paris, contributes a study of "Social Science in Pakistan" but his Foreword to the issue is of special interest. In it he insists on the essential similarity of Eastern and Western civilizations. He traces the decline in Eastern prosperity directly to Europe's forcible incorporation of a still primitive Asia in "a world economic system that was solely concerned to exploit raw materials, manpower and the possibility of new markets." But if he holds that the East has, therefore, material and moral claims upon the West's assistance, he recognizes the contribution which Asia can make in return—its sense of the inseparability of the physical and spiritual worlds and its ideal of peaceful brotherhood.

Other able contributions cover such subjects as the impact of modern technology on South-Asian social structure, the status of Indian women, tribal rehabilitation in India and the economic and social aspects of the Indian villages.

In his recent Convocation Address at the Shri Atma Nand Jain College at Ambala, Shri K. G. Saiyidain struck a characteristically idealistic note. Among the points he made was that there was danger in giving a too narrow interpretation to the demand for technical and professional training in institutions of higher learning. No one, he declared, could be a good technician or civil servant if he was only such.

> ...efficiency divorced from understanding, and power divorced from vision may well become a curse instead of a blessing...general education...should endeavour...to inculcate the basic qualities of mind and character that are needed in all walks of life.

The College at which he was speaking was dedicated to the ideals of Truth and Non-violence preached by Lord Mahavira millennia ago, as they had been in our era by Gandhiji. Life today, he said, was "more complicated and exacting, demanding a higher standard of efficiency and integrity and devotion to certain basic values." Only love and compassion could release the great energy and power hidden in man and so meet the menace of the atom bomb.

> I can imagine no nobler or more significant immediate objective for our educational institutions than to try and knock down the dividing walls that have reared their ugly heads to separate man from man and undermine the essential sense of human unity and interdependence.

Of the "Three Essays" which have reached us, based upon talks given by

N. Porbandar at the Culture Centre of the Indian Union Club at Ootacamund on November 2nd and December 14th, 1951, one deals with "The Coming Era," one with "Soil Erosion from Flat Lands" and one with "Unemployment."

On the subject of "The Coming Era," we agree with the writer that a change of heart on the part of nations as well as individuals is the great need, but not that a common brotherhood depends on equality in every respect. Else were the hope of a united world slender indeed! Nor does it seem practicable or just to limit the quota of each nation for the international armed force to the number which the smallest nation can supply. How then are equal privileges to be assured to nations small and great? How but on the principle of the family, in which the younger and weaker members not only have equal rights with the others, but even a proportion of help and solicitude far greater than their share?

To the extent to which the more powerful nations today are contributing with unmixed motives to the relief of the poorer and economically backward countries, the possibilities of correct international relations are being adumbrated. But nations are but collectivities of individuals, and the convincing of the many of the fact of universal brotherhood is the most urgent need.

The unequal distribution of mass communication facilities revealed in the January *Reader's Guide to Unesco Publications* is disquieting. Data summarized from a recently published revised report—*World Communications*—indicate how insignificant is the share of the relatively less developed areas in these facilities. Thus Asia, Africa and South America together buy but 15 per cent of the world's daily papers and possess but 11 per cent of the radio receiving sets and broadcast no regular television programmes.

The causes are not far to seek—the wide-spread illiteracy in these continents, the poverty of the masses, etc. —but it is particularly unfortunate, in view of the great need of mutual understanding, that these areas should be by circumstances denied access to the common stream of human thought. Granting that this stream carries much *débris* today, yet its waters could surely moisten the parched fields of cultural isolation and quicken the seeds of cosmopolitan interest and sympathy. Arid zone research, directed to the amelioration of desert conditions and the prevention of their spread, might with profit be applied to the Saharas and the Gobis of the mind.

In his address on the 16th of May to both Houses of Parliament, President Rajendra Prasad struck the right key-note for the future of India in the following words:—

> We have to build up the unity of India, the unity of a free people working for the realization of the high destiny that awaits them. We have, therefore, to put an end to all tendencies that weaken that unity and raise barriers between us—the barriers of communalism, provincialism and casteism.